

FORESTALLING PERSUASION RESISTANCE

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RESISTANCE**


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To

**THOSE WHO PERSUADE OTHERS
WITH THAT WHICH IS BEST**



ACKNOWLEDGEMENT

 We owe much to the pioneers of persuasion and persuasion resistance, who first identified its major issues and developed its concepts and techniques.

We are grateful to our teachers, colleagues, students, as well as the authors, researchers, and writers whose works were sources from which we fished for information to add to our own.

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Introduction

Persuasion resistance has become an intricate question characteristic of the present time, and its study is determined by a sharp awareness that is in urgent need of a culture based on respect of pluralism and diversity. It is not possible any more to compel individuals to accept ideas or products, especially after the growth of individual freedom and competition in promoting ideas or products. In addition, there raised the belief that resisting persuasion is a right everybody should have while respecting rights and freedom of others, causing no harm to them, and not hindering the progress of life of societies.

Managing persuasion resistance has become in need of new methods to be selected carefully in the light of the goals and intensity of resistance, the parties that carry it out, and the parties that support it in order to forestall and eliminate it at its beginning. Forestalling persuasion resistance should be carried out when resistance aims at preventing persuasion from achieving humanistic goals such as improving ideas and/or behavior of individuals.

Forestalling persuasion resistance requires much intellect and perception, as well as ability to discern the intentions of those who resist persuasion, look forward to the future, and provide the requirements that enable to anticipate time and envision present possibilities as having been achieved in the future.

The book presents the mechanism of forestalling persuasion resistance competently according to the

outlook of a culture based on respect of pluralism, diversity, and differences in opinion, and employing that for the advancement of human life.

No doubt that any book is not the outcome of only the author's own mind, though he/she bears responsibility of what might be written. However, it is not unusual that readers would have observations on the book, and we would be indebted to those who would present us with their remarks.

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Chapter One

PERSUASION SYSTEM

 Most individuals are daily exposed to persuasion, either as persuaders or as persuadees. Wherever they go and whatever they do, there might be someone trying to persuade them to change their thoughts, attitudes, behavior, aims, or needs; or to embrace a certain idea or behavior, to establish a new relationship or end a current one, or to carry out various matters.

Persuasiveness is one of the most important skills anyone should learn because it is useful in countless situations. At work, at home, and in social life, the ability to be persuasive and influence others can be instrumental for achieving goals and satisfied. Persuading others is a difficult task. No one is expected to persuade every persuadee, but a persuader can get all of his/her persuadees to think critical about the persuasive subject.

Actually, everybody is a persuader and/or a persuadee. Fathers always try to persuade their children with their points of view or to embrace a specific behavior; and managements in various organizations want to persuade their employees with instructions, directives, plans, and decisions of job performance. Retailers seek to persuade others with products they sell. Informational agents also seek to persuade others with their opinions, as politicians look to persuade the publics with their

programs, and educationalists attempt at persuading their students with different fields of study. Lawyers also strive to persuade judges and jury with evidences and proofs of the different cases they defend.

Persuasion is not restricted to individuals, but all societies, parties, organizations, or governments practice it when they seek to persuade others to follow their attitudes, policies, and programs.

At present, persuasion has a vital role in the life of individuals, especially in the advanced countries where people have much freedom in all aspects of life. Thoughts, directives, products, and other things are not imposed on them but they have the right to discuss, object, and require more clarification, until the utter conviction to accept or reject is shaped.¹

Concept of Persuasion

The word “persuasion” is derived from the Latin word *persuadēre*, from *per-* thoroughly + *suadēre* to advise, urge.² In this sense, persuasion means to influence others soundly and reasonably to change totally or partially their thoughts, behavior, needs, or relations by displaying facts supported by acceptable and clear evidences. Persuasion is a deliberate process directed towards those whom the persuader wishes that they change willingly and freely their ideas, conceptions, outlooks, or behavior. That change could be total from disbelief to total or partial conviction.

Persuasion refers to the controlled and fully considered effort in which persuaders employ different means to influence opinions, thoughts, or behavior of other individuals in order to make them accept certain thoughts, behavior, or products. This is achieved in the

light of the persuader's knowledge of the emotional, social, economic, intellectual, and other aspects, which affect persuadee's decisions to accept or reject persuasion.

Persuasion also refers to the processes in which one party tries to influence others and persuade them with conceived thoughts and/or behavior, by verbalism, words, signals, or anything that gives a general meaning to shape and change attitudes and behavior. Some views, though, see persuasion as the act of influencing the mind by using evidences and proofs, but this definition of persuasion ignores influencing the emotions. Some think that persuasion is the art and ways of making others think and behave in the desired manner with planned purpose.³ However, this definition does not emphasize the fact that persuasion is a science that has specific rules and groundings.

Persuasion is the act of making others do, believe, or abandon something or not, either by embellishing or by making it seem unpleasant through moving their hearts and minds towards approval or disapproval according to the persuader's desire, provided that the embellishment or otherwise should be far from deception or misguidance. Accordingly, persuasion is a vigorous activity in a social, economic, intellectual, technical, and political setting, where there is freedom of choice and high competition among individuals, ideas, or products.

Some other views look at persuasion as a process aiming at bridging the emotional gaps among individuals and reducing differences through creating contradiction

and conflict within the persuadees, which would stimulate them to be persuaded to change their ideas or behavior, and eliminate their opposition to others.⁴ Other views see persuasion as inciting individuals to shift towards a position they do not hold, and to tell them honestly and enthusiastically about this shift, supporting the arguments with evidences that influence their acceptance of the reasons behind the shift without flattery, entreaty, or seduction.⁵

Persuasion is defined as an act through which the persuader intends to incite those he/she wants to persuade to change their thoughts and/or behavior, in order to attain some defined goals.⁶ This confirms the fact that persuasion should have goals defined carefully to be achievable, or else it would be ineffective and a waste of time and effort.

The concept of persuasion refers also to transforming or adjusting opinions of others so that they conform to the desired behavior or views, by articulating vocals and signs that may effect change in attitudes and behavior. It also refers to the act of a sound and acceptable influence on others' convictions in order for them to change totally or partially, by displaying clear and transparent facts supported with acceptable evidences.⁷

Persuasion is defined as the systemized effort that employs various means to influence the thoughts and behavior of others.⁸ It is also defined as the act that aims at appealing to others to adopt ideas, behavior, or certain attitudes.⁹ It is defined as a conscious attempt whose aim

is to change attitudes, beliefs, or behavior;¹⁰ or the act that endeavors to cause change in attitudes and/or behavior without coercion or deception.¹¹

Persuasion is viewed as a sort of social influence aiming at adopting opinions, attitudes, or behavior by rational and logical means far from coercion or compulsion. This concept confirms the importance of widespread persuasive campaigns that incite individuals in a society to be persuaded with certain topics, as the advertising campaigns that attempt to persuade people to obtain products, adopt opinions, or vote for a candidate or party.¹²

Persuasion represents a purposeful attempt that aims at changing thoughts and behavior of individuals by employing their own motives towards previously defined goals. However, this definition emphasizes the manipulation of inner motives of individuals to affect their choices.¹³

On the other hand, the American Heritage Dictionary defines persuasion as “to induce to undertake a course of action or embrace a point of view by means of argument, reasoning, or entreaty.”¹⁴

Furthermore, persuasion is considered as an attempt to motivate individuals targeted by persuasion to hold an attitude, opinion, or behavior, and to commit one’s self to apply that when circumstances – be they economic, social, political, or any – permit. This definition focuses on the need to urge persuadees to be convinced with the idea of holding the desired attitude, behavior, or opinion.

It also emphasizes the fact that persuasion is subject to certain factors such as freedom of choice that would enable the persuadees to accept or reject, the will to be persuaded and to carry out what they were persuaded with, and the appropriate circumstances that enable them to act accordingly.

Persuasion is also the art and science of motivating people to take action and to change their minds. It is a "mild form" of manipulation. While manipulation in general is considered only to the benefit of the manipulator, persuasion in and of itself is neither ethically positive nor negative depending on its subject.¹⁵

We consider persuasion a science and art of influencing other individuals to be persuaded. As a science, it requires a deep perception of the methods of individuals' evaluation of information and decision taking. Behavioral scientists prove that persuasion relies on methods that aim at satisfying inherent human needs, thus it is a skill surrounded by scientific laws, which can be learned, applied, and mastered by practice.¹⁶

To be persuaded, on the other hand, indicates the effect of the act that results from persuasion when the appropriate circumstances are favorable.

Effectiveness of persuasion depends on several factors that interact with, and relate to, one another by mutual influence. Those factors are the parties involved in persuasion, i.e. persuader and persuadee, who both have goals, needs, values, possibilities, motives,

persuasive message, methods, techniques, and surroundings of persuasion.

Persuasion is not different from negotiation in that both of them aim at influencing others, and both are basic means of getting what one wants from others. However, in negotiation the focus is largely on agreeing in situations when at least one of the parties finds that there is clash of interests. As for persuasion, it is intended to win the other side, remove obstacles between parties, and form alliances. Negotiation requires a disinterested scrutiny of the problem regardless of one party's attitude towards the opposite party, and focuses on agreement, while in persuasion, attention is given to winning individuals in order to persuade them.

Moreover, negotiation aims at making individuals do something even if they were not quite willing to do it, but persuasion makes people do something when they are totally convinced, and agree to do that.¹⁷

Importance of Persuasion

Valid and effective persuasion aims at reshaping thoughts and behavior of individuals so that to make them, in most cases, different people from what they were in previous times. This change could at times be very exciting. Contemporary records provide actual situations that confirm this fact, as the heroes of persuasion were able to influence others in their persuasion campaigns, and became opinion leaders, good or evil alike. For example, Adolf Hitler, the unsuccessful fast-speaking house dyer, and his propagandists, were able to transform the relatively civilized and educated Germans into agents

of genocide. He achieved that through employing his rhetorical talents and effective oration. The result of his persuasive campaigns was the emergence of Nazism and World War II, which caused losses in multitudes, in addition to the other enormous financial and non-financial loss.

What had happened in Russia in 1917 confirms the reliance of influence agents on persuasion as well. Lenin and his followers tried to promote the psychological association of Marxism, and were able to achieve that so powerfully that their attempts resulted in the establishment of the Soviet Union and the States of the Socialist Block. On the other hand, the terrorist rule of Stalin was able to derive its power from manipulating the mass media to suppress the opposition. Seventy years later, in 1991, Gorbachev sought to counteract the same Marxists-Leninism, and he succeeded to achieve that by means of persuasion also, when the objective circumstances were favorable.¹⁸

The above proves that those who use power and psychology of persuasion competently and skillfully can always succeed in influencing others and stimulating them to accept the subject of persuasion. While those who do not possess skills of persuasion cannot achieve their goals, and therefore they usually lose many important things in their life.

Historical Review of Persuasion

The Glorious Koran tells of the first persuasion ever to take place in the history of humanity. That was prior to the creation of man, when Allah (HBG) tried to persuade

the Angels to accept the idea of creating a vicegerent and that they had to kneel to him. Allah (HBG) says in the Glorious Koran, ﴿Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy name?" He said: "I know what ye know not." And He taught Adam the nature of all things; then He placed them before the angels, and said: "Tell me the nature of these if ye are right." They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom."﴾¹⁹ The Angels first objected to the idea, but then they accepted it and knelt in reverence, except Satan who rejected that completely and refused with pride and contention to kneel to man, ﴿(Allah) said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay."﴾²⁰

The second instance is the persuasion of Satan to Man when Adam (pbuh) and his wife were persuaded with Satan's insinuation to eat of the forbidden tree, an act that caused their dismissal and fall from heaven. Allah (HBG) says in the Glorious Koran, ﴿But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?" In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden: thus did Adam disobey his Lord, and allow himself to be seduced.﴾²¹

Records of ancient Egypt tell that persuasion was used at the time of the Pharaohs, as revealed by manuscripts on papyrus that explain to individuals how to use rhetoric in persuasion to win the favor of influential persons at the court of Pharaoh.²²

Studies of persuasion go back to the Greek philosophers of the fourth century B.C. Aristotle finds that persuasion is the art of making individuals do something they would not do in ordinary situations, and it is the process without which persuadees would not change their attitudes or thoughts whatever they were required to. He finds that this process depends on three sets of factors; one is related to persuader's ethics, credibility, and earnestness in carrying out persuasion. The second set is related to the persuadee, his/her emotions, willingness to be persuaded, and empathy with the persuader. The third set relates to speech, evidences, facts, proofs, and arguments which the persuader presents when trying to make the persuadee change his/her ideas and/or behavior totally or partially.²³

Persuasion was imperative to the early Arabs through the literary arts of the time, ahead of which was poetry because it was a persuasive tool in representing the tribe. Poetry was employed in contests and arguments among tribes. Poets and orators had high stature among their fellow tribesmen because they were the most eloquent, skillful, and effective individuals among their fellows. Pre-Islamic tribes used to hold festivals, beat drums and celebrate a new genius. Through poetry, poets spoke of the glories of the tribe and defended its cause. If a poet praised a tribe, he would raise it to high ranks even if it were low, but if he satirized one, though high, he would bring it low. This goes to two reasons, one is the importance of poets in influencing and persuading people, as is emphasized by the Glorious Koran, which includes a chapter (Sura) whose title is "The Poets", and which is one of the long chapters of the Koran, consisting 227

verses (Aya). The second reason is the distinctive nature of Arabic vocabulary, which would have the power of the sword if used in rhyme or rhythmic speech. Thus, it is not strange to resemble the word to the sword, as the Arab poet says,

A tongue downright sharp,
Like the sword's blade, once it touches it cuts.

Poetry was used as one of the tools of war and methods of struggle. That was why Prophet Mohammed (pbuh) used to encourage Hassan bin Thabit, the Muslim poet, to poetize in response to the polytheists, and he used to tell him that his poetry was more piercing than the spears, and prayed to him saying, "O, God support him with the Holy Spirit!"²⁴

The glorious Koran is considered a persuasive source with more appeal, influence, and argument than any other source. It is a message and a means, which probes the soul and can persuade to follow the Law of Allah (HBG) in religious and secular matters in order to attain the different goals. It enables humans to enjoy peace and equality, regardless of color or race or nationality, with only one measure of differences among humans, which is piety and good deeds.

Importance of Persuasion

In the present time, persuasion exists in the daily life of all individuals all over the world more than ever in human history. People are either persuaders or persuadees, or mediators of persuasion, trying to convince others to accept thoughts, behavior, or products. Humans start persuasion at early days of their lives, when

they persuade their mothers to take care of them and feed them by rousing the maternal emotions through crying. Persuasion then continues in different forms, such as when listening to the radio, watching television and the commercials, reading books or journals, using the internet, or communicating with others. All those activities represent persuasive processes aiming at influencing other individuals and persuading them.

Persuasion was employed during World War II, when the warring sides used it together with propaganda in order to reach their aims. It was also used in the war of ideologies to influence nations and persuade them to follow new thoughts, to spread healthy and constructive behavior in societies, and to be one of the strategic weapons of the psychological war.

Contemporary governments employ persuasion to incite individuals to abandon the ideas and behavior that bring harm to societies, to follow their systems, to rationalize investment of resources, and to rely on credibility in dealing with others and with organizations. The same is when governments incite individuals to provide personal information required for preparing and evaluating plans of economic sectors, for census, tax, and other activities related to individuals and societies.

Organizations in the advanced countries could no longer use force and restriction to compel employees or individuals to follow rules and instructions, or obtain products. There is no other way than to use persuasion with employees to make them act according to regulations, and with customers to make them obtain

products. They also persuade suppliers to realize the importance of cooperation in reciprocal obligations, and financiers to invest in their projects. The political parties and local public organizations also persuade individuals with their ideologies and programs, as parents try to persuade their children with their opinions when they realize that their children take them for granted.

Interest in persuasion in advanced countries, therefore, has been greater than before for these reasons:

- Increase of individual freedom, and spreading of the culture of accepting pluralism and diversity, as well as the application of democratic ways in managerial, economic, political, cultural, and scientific fields. It is not possible any longer to impose thoughts and manners on individuals.
- Rise of competition in promoting thoughts and products, which necessitated the implementation of persuasive methods to win over the persuadees and make them accept ideas and/or products. Competition among organizations as related to the acquirement of economic resources necessary for conducting their activities, has also obliged them to expand the implementation of methods that help to persuade suppliers to provide the resources according to specifications that meet their needs and enable to achieve the desired goals.

There is a set of facts that confirm the increasing interest in persuasion, of which is that billions of persuasive messages are being laid out, broadcast, and propagated all around the world and all day long, using

different means and techniques. In addition, thousands of employees, organizations, and institutions specialized in laying out and conducting persuasive campaigns are being employed in persuasion. Many institutes and training centers have been established to prepare and carry out various programs concerned with developing skills of persuasion. Expenses of persuasion have been rising so high that they form a considerable proportion of the cost of promoting and marketing ideas and products.

Knowledge and skill in persuasive strategies, methods, and means, have become very necessary to all individuals working in information, politics, marketing, society and religion, as well as in family relations and all activities that aim at influencing and attracting the masses.

In spite of the interest in developing persuasive activities in advanced countries, persuasion is still unrecognized in backward societies due to the absence of freedom, which allows diversity and pluralism. The other reason is that those societies do not allow the individuals the freedom of choosing between acceptance and refusal of the subject of persuasion. On the contrary, they impose on them thoughts and/or products. Moreover, individuals are unable to voice their thoughts or act according to the attitudes and behavior they were persuaded with for fear of exposing themselves and those related to them to severe financial and emotional penalties, which they cannot bear.

Aims of Persuasion

Persuasion aims at changing thoughts, behavior, needs, and attitudes of individuals. Achieving this depends on the extent of their interest in the subject of persuasion, as well as the subject's relevance to their needs and conformity with their values and surroundings. Persuasion depends also on cooperation between the parties of persuasion (persuader and persuadee) throughout its stages.²⁵

The aims of persuasion vary from one persuader to another. For example, if three persons were trying to persuade a fourth person to eat more fruit and vegetables, the first may be aiming at improving the health of the fourth person, the second may aim at increasing his/her income by selling more produce to the fourth person. The third, however, may seek to make the fourth person sick by overeating. The first persuader deserves praise for good intent, the third has evil intent and his/her aim is inhuman, while the aim of the second persuader falls within the context of the commercial attitude. The following are some of the aims of persuasion:

1. Effect change in persuadees' ideas and/or behavior; this could be achieved by providing new information that enhances the image they hold in their minds, cause a departure from it, or change it. Change would be for the better the more credible and true the information is, because it helps in correcting any imperfection, boosting any good the persuadees have, changing what is hated and rejected, or enhancing what is admired and desirable in them.

2. Influence public opinion, and change and develop convictions, attitudes, and behavior of persuadees, by influencing their state of mind while they are totally free to accept or reject.²⁶
3. Modify the individuals' inner emotional state in a way as to make them respond and be inclined towards desirable behavior by effecting change in their emotional and intellectual attitudes,²⁷ and making them move from the state of opposition or indifference to acceptance of new ideas and/or behavior. This would help organize their relationships to be based on love, peace, and cooperation, employ their possibilities, and persuade them to abandon all thoughts and behavior that evoke hatred, hostility, problems, or conflict.
4. Advance productivity of individuals quantitatively and qualitatively by persuading them to develop their educational and professional levels, change their behavior, and improve their job performance.
5. Increase sales of organizations by persuading customers to buy their products
6. Improve the hygienic standard of individuals by persuading them to give up harmful habits like smoking, or the unhealthy habits of eating and drinking, etc.
7. Minimize level of crime by persuading people to keep away from behavior and practices that lead to all aspects and levels of crime.
8. Persuade individuals with the thoughts that help to eradicate social problems and to spread new practices that aim at collective interest and encourage solidarity and social cohesiveness.

9. Reduce obvious collective resistance, which encounters any issue. This is achieved through the following:²⁸
- Reduce individual resistance by causing a state of doubt and skepticism in the mind of resisting persons to make them think of the validity of their attitudes. Halt resistance, and create a state of duality and hesitation for those who have primary resistance.
 - Change those who do not support persuasion and make them supporters by providing them with information that shows them the necessity to change their attitudes
 - Convert neutral persons into supporters
 - Make supporters contribute enthusiastically to changing the attitudes of others in favor of the subject of persuasion.
10. Boost desirable attitudes of individuals; this could be achieved when the persuader confirms to persuadees that their stand is right, as when a coach approves of the performance of athlete during the game to enhance his/her self-confidence.
11. Activate desirable attitudes of persuadees, and motivate them to move from hidden commitment to a certain issue to open commitment to it.
12. Develop commitment of persuadees to thoughts and behavior they were persuaded with to levels at which they refuse to draw back to previous attitudes.

Figures 1-1 to 1-3 below illustrate the role of persuasion in changing the persuadee position attitudes towards persuasion processes. Figure 1-1 shows the persuadee in a position of resistance to persuasion before it takes place; in figure 1-2, the persuadee has moved to neutral position after persuasion; while in figure 1-3 persuasion succeeds in bringing the persuadee to acceptance of persuasive message.

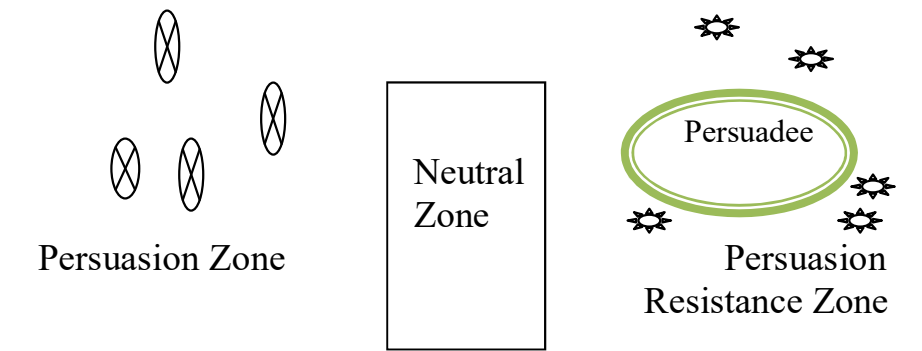


Figure 1-1: Persuadee in persuasion resistance zone

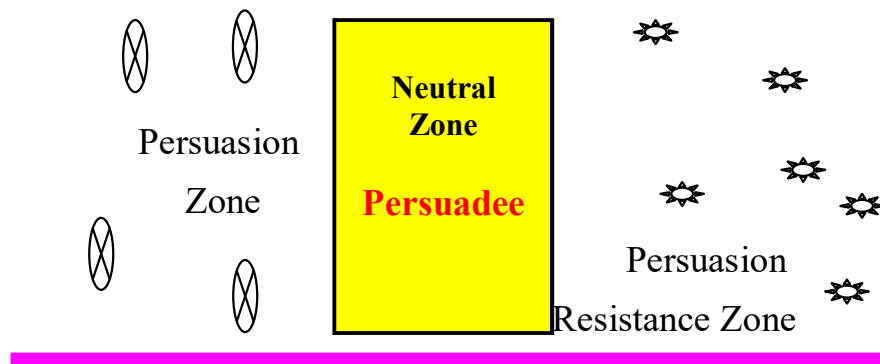


Figure 1-2: persuadee in neutral zone

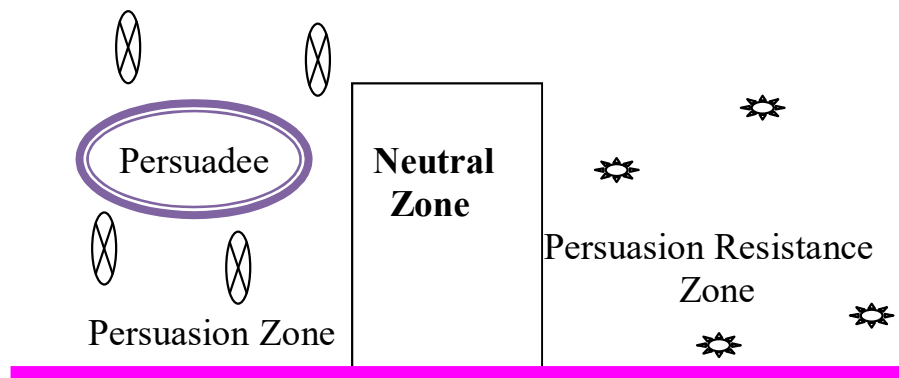


Figure 1- 3: Persuadee in persuasion zone

Factors Affecting Persuasion

1. Persuader's competence, confidence in, and devotion to, the persuasive message, as well as his /her credibility, reputation, and nature of his /her relationship with persuadee, all affect persuasion.
2. Subject of persuasion has an imperative role in determining persuadee's acceptance or rejection of it. Actually, the subjects that aim at changing persuadees' values and convictions often face strong resistance, especially where the social system is rather closed, reserved, strict with traditions, and would not accept change. Whereas persuasion is effective, when its subject aims at adding to previously conceived thoughts and values of persuadees. It becomes less effective when it tries to persuade others to change those thoughts and values or to adopt new ones. Another aspect related to the subject of persuasion is its clarity and logical sequence of ideas, which have a role in inciting individuals to be persuaded. It is worth mentioning that there is a link between persuadees'

intelligence, education, and experience, and the need to consider the clarity of the aims of the persuasive message; that is, when persuadees are intelligent and educated, the aims do not have to be very explicit, but could be implied and the persuadees would deduct them.

3. Psychological and behavioral makeup of persuadees and their willingness to be persuaded depend on the extent to which persuadees are open-minded, having the desire to develop and accept new thoughts and ideas, and willing to discuss matters with the persuaders. Therefore, the more narrow-minded a person is, rejecting thoughts and holding strictly to preconceptions, the more difficult or even impossible it is to persuade him/her. The rule is that it is impossible to persuade someone who does not want to be persuaded.
4. Effectiveness of persuasive methods indicates that a method of persuasion should be selected in the light of an extensive study of the nature of persuadees' character, for some persons could be persuaded when offered incentives of any kind, while others could be persuaded by imposing financial and non-financial penalties on them, or threatening them with punishment.
5. Cogency and evidences supporting the persuasive subject, that is, the more powerful and credible they be, the stronger and more inducing their effect on persuadees would be, and vice versa. It is preferable to start with strong evidences, then the supporting ones, and then the less powerful. Thus, for example, if two witnesses were asked in a court, "How long had the injured person to wait until the ambulance

arrived?" The first witness replied directly and confidently that he waited for exactly twenty minutes, whereas the second witness confusedly and falteringly said that the patient waited for about twenty minutes, and that was so long a time that he got late to hospital. The court, then, would find that the first witness was confident of his information, and be convinced with it, and decline the second witness's answer as he seemed unconfident.²⁹

Responsibility of Persuasion

Responsibility of persuasion falls equally on all parties involved in the process, i.e. persuader and persuadee. That is if person A persuaded person B to murder C, and B did kill C, the responsibility of the crime that resulted from persuasion does not fall on A only, but on B also who bears a considerable part of it. Thus, persuadees have to consider the subject of persuasion carefully and accurately before deciding to accept being persuaded.³⁰

The Glorious Koran refers to the consequences of Adam's and his wife's persuasion with Satan's insinuations and eating of the forbidden tree. The result was that all were punished; Satan was dismissed out of heaven, ﴿(Allah) said: "Get out from this, disgraced and expelled. If any of them follow thee,- Hell will I fill with you all.﴾³¹ and Adam and his wife were cast out of paradise, Allah (HBG) says, ﴿He said: "Get ye down, both of you,- all together, from the Garden, with enmity one to another: but if, as is sure, there comes to you Guidance from Me, whosoever follows My Guidance, will not lose his way, nor fall into misery.﴾³²

Persuasion System

Persuasion consists of all the intellectual and behavioral processes, in which one party tries by various means to influence other parties in order to persuade them to change their ideas, attitudes, behavior, and/or needs, totally or partially. Persuasion processes comprise the following elements:

- Inputs
- Processes
- Outputs
- Surroundings

Inputs

These consist of the persuader and persuadee; both of them have attitudes, values, beliefs, goals, experiences, and possibilities. In addition, there is the persuasive message, data and facts of the surroundings, and techniques of persuasion. Below are the details of these elements:

1. Persuader
2. Subject Matter of Persuasion
3. Persuadee
4. Persuasive Techniques

1: Persuader

It is the source from which the persuasive message comes in the aim of persuading others to change their thoughts, behavior, goals, and needs. It may be one person or a group of persons. Persuaders ought to be themselves persuaded with the ideas or behavior with which they want to persuade the others, able to clarify those ideas or behavior for them, and ready to carry out

the task, even if it required sacrifices. This will be tackled in detail in chapter three.

2: Subject Matter of Persuasion

The subject matter of persuasion represents the issue with which the persuadee is to be persuaded. It should be well defined, clear, and presented in a very simple way. It should attract the persuadees' attention, fall within the range of their interest, and satisfy their true needs. It ought to be appropriate for persuadees to apply or carry out. Therefore, when Allah (HBG) wanted to persuade people with His Law, He did not place a burden on them, as He says in the Glorious Koran, ﴿On no soul doth Allah Place a burden greater than it can bear﴾³³ The subject must also be supported with evidences and proofs, which the persuadee cannot but accept and believe in.

The persuadees' acceptance of, and interest in, the subject of persuasion depends on the results of persuasion, advantages they expect to obtain from it, and its role in satisfying their needs, as well as its effect on their emotional and rational tendencies.³⁴

3: Persuadee

Persuadees are the target to whom the persuasive message is addressed. They may be one person or a group of persons, who must be interested in the subject of the persuasive message, qualified to discuss it, and have high confidence in the self as well as in others. They must be respectful of diversity and pluralism, wish to improve their ideas and behavior, and have no prejudices against the persuasive message and/or persuaders. This will be fully dealt with in chapter four.

4: Persuasive Techniques

These are the techniques by which the persuasive message is transmitted to individuals targeted by persuasion. They are visual (to be read or seen), audio, or audio-visual, and used to convey to persuader the persuadee's response or reaction to the message. Selecting the means of transmitting the persuasive message depends on the techniques available in the surroundings of persuasive process, the financial possibilities of the persuader, and number of audiences to receive the message.

Persuaders can employ more than one technique to deliver the persuasive message, but what is important is that persuadees receive the message undistorted and in the appropriate time and place.

Processes

These include all the activities carried out by persuaders as related to preparing and transmitting the persuasive message, and the persuadees' actions when receiving the message, studying it, and determining a reaction to it.

Output

These represent the persuadees' reaction to the persuasive message, which could fall within several probabilities; either to be persuaded with the message, ignore it, postpone persuasion, or reject it and resist persuasion.

Feedback

This enables the persuader to know the reaction of persuadees. Thus, it should be objective and accurate, and should reach the persuader in the proper time and place, to enable him/her to know his/her competence in persuasion, and the procedures he/she should follow in the light of persuadee's reaction.

Surroundings

Persuasion cannot be carried out in a void. There must be a very complicated milieu – economic, cultural, intellectual, political, social, scientific, and technical – that has great influence on parties of persuasion, subject matter, means, and techniques to be used to convey data and information between the parties.

The effect of the surroundings is clear in defining the nature of the subject of persuasion, since the subjects that are presented in an environment that provides freedom and open-mindedness to individuals is different from strict surroundings that does not approve of change. Surroundings also affects choosing the means of persuasion, as it is impossible to use enforced persuasion in open societies, while it could be used in those that do not provide freedom to individuals. In addition, backward surroundings cannot afford developed means of persuasion, and therefore it becomes very difficult for persuaders to carry out large-scale persuasive campaigns, which could be conducted easily in developed surroundings.

This indicates that persuaders have to study and analyze data of the surroundings of persuasion very

accurately, and make use of the opportunities to achieve goals, and try to control challenges in the surroundings competently. Figure 1- 4 shows the system of persuasion process.

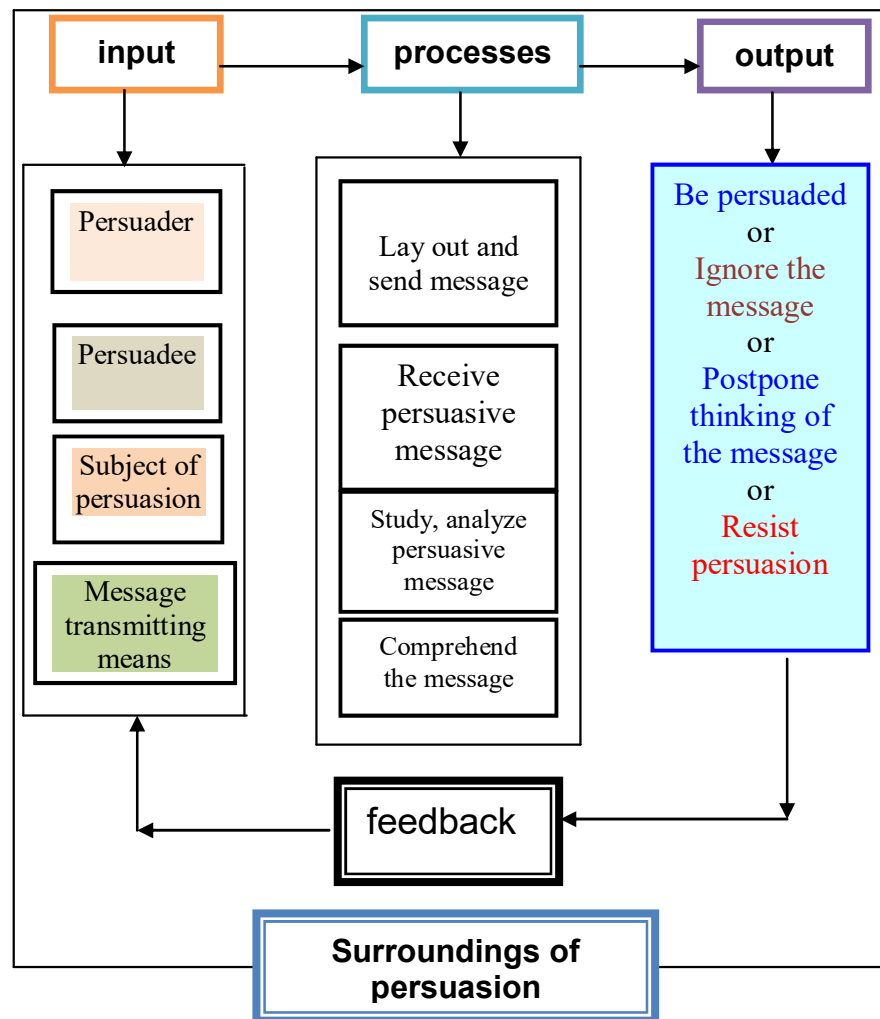


Figure 1-4: Persuasion system

Subject of Persuasion

Persuasion is not limited to certain subjects rather than others, but it deals with different subjects in economy, politics, society, culture, art, religion, sports, you name it. Persuasion subject is economic in commercial transactions, political when parties persuade individuals to join in their programs and ideologies. The subject of persuasion is social when parents or social organizations try to persuade their children or individuals to change their habits and behavior, and avoid what may have bad effect on their moral stature, or when dealing with questions of marriage, divorce, or quarrels among individuals.

The subjects of persuasion could be divided into two groups according to their significance and seriousness. One group is of the strategic and complicated subjects, which have enormous effect on the future of the parties of persuasion, like the subjects that aim at changing thoughts and ideologies of persuadees or to persuade nations to demarcate borders, stop wars, or sign contracts with huge amounts of money. Such persuasive subjects often take much time and require competence and expertise specialized in persuasion. The other group is of the simple and routine subjects, which are easy to persuade with, without much effort, expenses, or time.

Stages of Persuasion

Persuasion starts with the persuader's first thinking of persuading others with an idea. Following are the stages of persuasion process:³⁵

- ❖ Draw the attention of targeted individuals as a step towards preparing their minds and emotions to receive, react, attend, and move forward, and then be persuaded. This is done by preparing them emotionally to enter the persuasion process so that they be quiet throughout, able to develop confidence in persuaders, and have the desire to be acquainted with the subject of persuasion.
- ❖ Display the subject to persuadees in the form of direct or indirect personal communication, acquainting them with its content, importance, and goals, and giving them the opportunity to submit inquiry and ask for explanation and alternatives. It is preferred that persuadees are offered some incentives, with explanation of advantages they get if being persuaded, as well as the disadvantages of rejecting persuasion.
- ❖ Provide the persuadees with data, information, facts, evidences, and proofs that help to prepare them emotionally to review their previous attitudes in order to shape their responses. The information might be new to them either to acquaint them with thoughts, values, practices or new products, or to shake their confidence in the information they already knew. It is preferable that visual aids be used, such as pictures, solid shapes, films, statistics, and testimonies of other persons whom persuadees trust, to encourage them enter the persuasion process. Another way is to give a clear image to make the persuadees visualize the future, giving them enough time to comprehend the persuasive message, understand its meaning, and define their primary attitudes towards it.
- ❖ Reinforce persuadees' response to the persuasive message as a beginning to accepting its subject matter,

and shaping the final attitude towards it, given that persuadees are allowed every opportunity that would help enforce their ability to choose from among the options of acceptance, postponement, or rejection of persuasion. At the same time, persuadees should be helped to overcome the obstacles and grounds of rejecting and resisting persuasion, and remove the preconceptions that contradict the concepts of the persuasive message.

- ❖ Change the persuadees' response by converting them from their previous thoughts or behavior to the desired ones. For example, a persuasive message aims at changing the persuadees' belonging to a party or type of cigarettes they smoke. Persuaders, first, have to effect what is called defusing process to reduce the intensity of persuasion resistance to the minimum, then move persuadees to a state of uncertainty, ambivalence, or confusion where they cannot distinguish between right and wrong. Afterwards, persuadees are to be prepared to crystallize new conceptions and/or behavior according to the persuasive message. This may require that the persuasive message be displayed several times instead of once, depending on the persuader's competence, seriousness of the subject, and persuadees' willingness to change.
- ❖ Persuadees adopt the persuasive message and then implement its content and propagate it among members of community.
- ❖ Assess the changes in persuadees' attitude that the persuasive process effected, and the extent to which the goals of persuasion have been attained.³

Parties of Persuasion

- ⌘ Intrapersonal persuasion (self-persuasion)
- ⌘ Interpersonal persuasion
- ⌘ Human-animal persuasion
- ⌘ Animal-human persuasion
- ⌘ Persuasion among animals

Intrapersonal Persuasion

Humans seek to achieve various goals that are continually changing. They try several times to persuade themselves to change their conceptions, behavior, needs, goals, or relations, in order to achieve congruence with the self and make goals conform. Humans also do their utmost to achieve harmony between attitudes, opinions, subjects they receive, personality, emotional build, social and economic stature, concerns, and goals. They dissent and resist all that disagree with their cognitive structure and personality.³⁷

Self-persuasion is considered one of the cognitive and creative activities, which aim at persuading the self to accept behavior, ideas, or products, or to form an opinion or attitude towards individuals, problems, or issues. This is done after analyzing and studying data and information related to those opinions or subjects and the attitudes that affect them.

The process of self-persuasion is accompanied at most times by an inner conflict between individual and self. That conflict could be sharp and intricate, and may take so long time that exhausts and deprives one of sleep,

and perhaps no one was spared suffering such a conflict. One might also consult others to obtain information that might be of use to persuade one's self to accept or reject persuasive subjects, or when one has to take imperative decisions about choosing from among many alternative solutions that help to attain goals.

Although conflict is difficult, it is in fact positive and it enables the individual to generate options more capable to reach goals. It also enables individuals to call one's self to account. In the glorious Koran, Allah (HBG) described the self that calls its owner to account as the reproaching spirit, ﴿I do call to witness the Resurrection Day; And I do call to witness the self-reproaching spirit: (Eschew Evil).﴾³⁸

Self-persuasion requires that one has a sharp foresight that enables to distinguish between acts and words essential to good morals, and those of bad morals. One has also to have willingness and courage to be able to change one's thoughts, behavior, needs, and relations, and face difficulties and problems, which come together with the process of self-realization and purification of customary bad morals. In addition, one has to study and analyze objectively the criticism of others, especially the hostile ones, because they have an eye on the negative aspects of one's character and can recognize the faults better than friends, who usually overlook one's faults. One may benefit from hostile criticism better than friendly praise in assessing one's self. Unfortunately, most individuals do not make use of criticism and hostile remarks because the human self likes to deny the enemies or neglect their remarks, or consider them a result of

hatred and envy. Thus, it is better to consider faults and learn from mistakes in order to avoid them in the future.

Humans can achieve congruity with the self by persuading one's self with newest conceptions and behavior, and then accept and adopt them, and give up previous ones, justifying their persuasion by glamorizing the factors that agree with their point of view, or by exaggerating the advantages of persuasion. They may also achieve congruity by rejecting persuasion, resisting it, or neglecting it if it does not have negative effect on them, seems illogical and unworthy, does not help to attain goals, or has no power of influence on them.³⁹

The normal persons constantly make every effort to maintain emotional balance in order to be more in congruity with the self and with others. They sometimes try to persuade themselves to change their ideas and/or behavior when new things were taking place in the surroundings, but at times when they fail to achieve that, they try to move to other surroundings in order to achieve the desired harmony. If that could not be attained either, they feel a sense of alienation from the self or from society, which would have a negative material, emotional, social, or economic effect on them and on society as a whole.

Interpersonal Persuasion

This concept refers to all persuasion processes carried out by individuals to persuade one another with ideas, behavior, or products. Interpersonal persuasion also involves such topics as persuading individuals to end

conflicts, and coordinate and unify all efforts that could help in attaining their goals and satisfying their needs.

The existence of a good relationship between persuaders and persuadees makes the persuasive process easy. However, if that relationship were not good, the persuasive process would be difficult, even impossible. The same is when there would be no previous relationship between persuader and persuadee.

Interpersonal persuasion could be of several forms, either one person persuades another person, as in Figure 1-5, where X is trying to persuade Y.



Figure 1- 5: One person persuades another person

Or one person tries to persuade several persons, as in Figure 1-6, where A is persuading B, C, X, Y, and D. An example is the manager who persuades a group of employees.

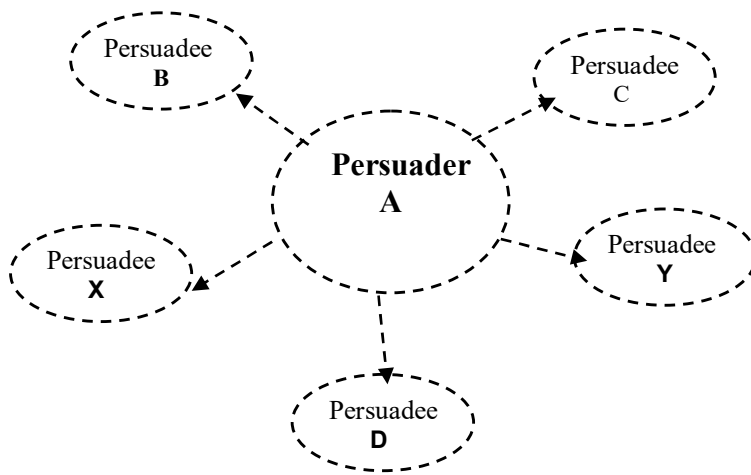


Figure 1-6: One person persuades several persons

Sometimes many persons persuade one person, as in Figure 7, where all of A, B, C, X, and D try to persuade Y. An example of that in international policy was before Gulf War II, in 1991, when many sides tried to persuade the then Iraqi president, Saddam Hussein, to accept the terms of Security Council resolutions on the gulf war, which call for Iraq's withdrawal from Kuwait. However, he refused strongly, which compelled the allies to begin a ground war to force Iraq to withdraw from Kuwait. That war caused the Iraqi people a lot and made them suffer a “mass destruction” of all aspects of life, whose effect will remain for many decades. It is worth mentioning that Saddam Hussein was well carrying out a policy planned by foreign parties. What helped him succeed was that he made fools of his people and they obeyed him, like Pharaoh who is described in the glorious Koran when Allah (HBG) says, ﴿Thus did he make fools of

his people, and they obeyed him: truly were they a people rebellious (against Allah).⁴⁰

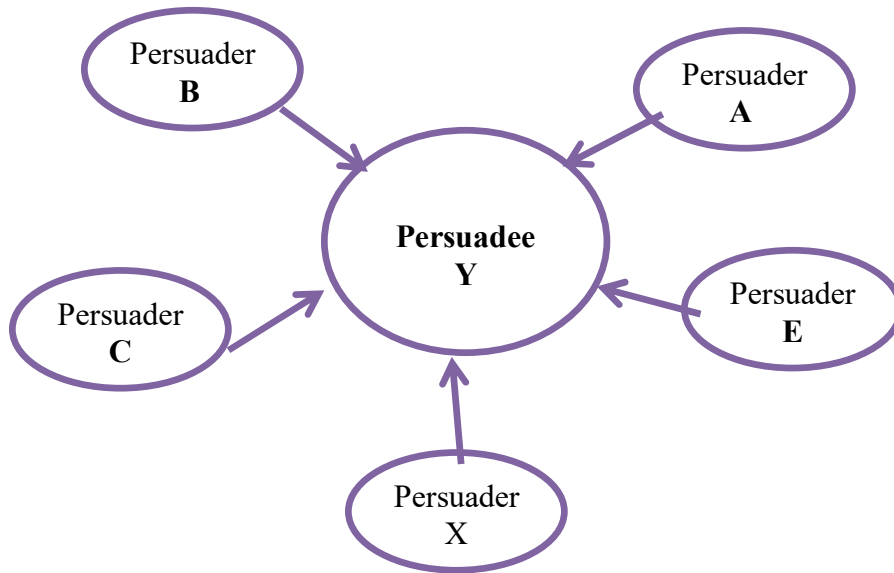


Figure 1-7: Many persons persuade one person

A group of persons may persuade another group with a specific subject, as shown in Figure 1-8.



Figure 1-8: A group of persons persuading another group

Human-Animal Persuasion

Persuasion is not limited to individuals only, but humans may persuade animals as well, especially the domesticated ones, to change their behavior. Farmers, pet breeders, and animal-tamers in the circus master the skills of this kind of persuasion.

Animal-Human Persuasion

Humans may be persuaded to change their behavior if they realize by observation that implementing animal behavior enables them to reach their goals. The glorious Koran gives an example of animal-human persuasion when Allah (HBG) says, ﴿Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" then he became full of regrets-﴾⁴¹

The glorious Koran gives another example of this kind of persuasion, when the hoopoe was able to persuade King Solomon (pbuh) that its absence from the meeting with him was due to its journey to the kingdom of Sheba in Yemen. It told the king that it discovered something that neither the King nor his soldiers knew about, and that it brought them true news. Allah (HBG) says in the Glorious Koran, ﴿And he took a muster of the Birds; and he said: "Why is it I see not the Hoopoe? Or is he among the absentees? * "I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence)." But the Hoopoe tarried not far: he (came up and) said: "I have compassed (territory) which thou hast not compassed, and I have come to thee from Saba with tidings true.﴾⁴²

Persuasion among Animals

Farmers and those concerned with veterinary medicine know that animals persuade one another. For example, the sheepdog persuades the herd to walk in the direction that leads to the sheepfold. The glorious Koran refers to the ant that persuaded the other ants to enter their holes before they were crushed by King Solomon (pbuh) and his soldiers. Allah (HBG) says, ﴿At length, when they came to a (lowly) valley of ants, one of the ants said: "O ye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it."﴾⁴³

Directions of Persuasion

1: Horizontal Persuasion

This may be either in one direction, as in Figure 1-9, which shows person A seeking to persuade person B, or in two counter directions, as in figure 1-10, which shows A trying to persuade B, and B would be persuaded with A's subject if A is to be persuaded with what B proposes.



Figure 1- 9: One-direction horizontal persuasion

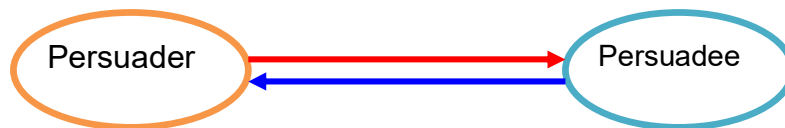


Figure 1-10: Two-direction horizontal persuasion

2: Vertical Persuasion

Vertical persuasion could be ascending or descending as follows:

a. Ascending Persuasion

Figure 1-11 shows ascending persuasion, in which X, who is in a subordinate position, seeks to persuade Y, who is superior to X. The significance of ascending persuasion is manifested in the emotional support for subordinates and superiors, and in mitigating the feelings of inhibition that the subordinates may be suffering from, liberating them from conflict with, hostility to, and fear of, superiors. It is a constructive and corrective means that helps solve many problems between superiors and subordinates, because it educates the superiors to accept criticism and respect opposite opinions whatever they be. At the same time, it is the best means to drive the superiors to change their behavior for the better.

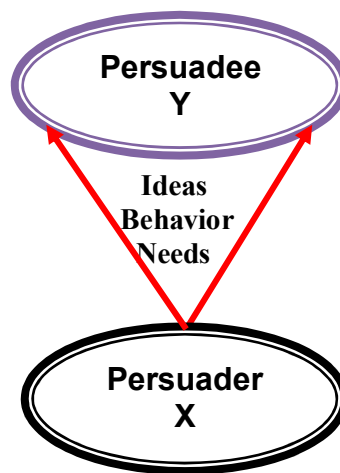


Figure 1- 11: Ascending persuasion

The glorious Koran gives many instances of ascending persuasion, the aim behind which is to accustom the superiors to be persuaded with the subjects presented to them by their subordinates. One of those instances is when Prophet Moses (pbuh) persuaded Allah Almighty (HBG), ﴿(Moses) said: "O my Lord! expand me my breast; Ease my task for me; And remove the impediment from my speech, So they may understand what I say: And give me a Minister from my family, Aaron, my brother; Add to my strength through him, And make him share my task: That we may celebrate Thy praise without stint, And remember Thee without stint: For Thou art He that (ever) regardeth us." (Allah) said: "Granted is thy prayer, O Moses!"﴾⁴⁴

There were many instances in Islamic record in which Prophet Mohammed (pbuh), who is the leader of Muslims, was persuaded by his followers and their opinions. By that, he gives other leaders and superiors a lesson of the necessity to listen and accept opinions of others when those were right. It happened in the Battle of Badr when the Muslims gathered their forces to meet the polytheists they kept the wells of water in front of them. Then, one of the Prophet's (pbuh) companions, Al-Habbab, approached and enquired of the Prophet, "Is the location chosen by a revelation from Allah or is it personal opinion, contrivance, and stratagem?" Al-Habbab asked. "But it is opinion, contrivance, and stratagem" the Prophet (pbuh) replied. "O Messenger of Allah," Al-Habbab said. "This is not a proper spot," and pointed to the Prophet (pbuh) to move forward and let the wells be behind them so that the Polytheists would not be able to reach the wells. Prophet Mohammed (pbuh) found that Al-Habbab's opinion was very sound and followed it,

which was one of the factors that led to victory in that battle.

The significance of this example is that although Al-Habbab was only an ordinary soldier, and there were other men superior in position than him, yet as a true Muslim, he did not keep silent, but he voiced his opinion graciously. He first asked whether the Prophet (pbuh) had received revelation from Allah (HBG) about the location of Muslim forces, or it was his own decision. When he knew that it was human judgment, he expressed his view honestly, so that the Prophet (pbuh) took his counsel readily. This shows that the relationship among Muslims at that time was based on mutual confidence and compassion, as well as willingness to accept opinions no matter what their source was.

This confirms the fact that Islam necessitates saying the opinion, though one is just an ordinary person at the command of a dignified leader like Prophet Mohammed (pbuh). This level of freedom of expression could not be found even in the countries that claim to be most liberated, that no soldier can persuade a supreme commander in chief to change a war strategy.

It is worth mentioning that ascending persuasion is difficult and sometimes impossible, especially in those societies where the superiors do not allow their subordinates to express opinion or suggest a viewpoint. In most cases, they decline being persuaded by subordinates. The Glorious Koran referred to such a case, when Pharaoh rejected Prophet Moses' (pbuh) persuasion, thinking that he was better than Prophet Moses (pbuh),

Allah (HBG) says, ﴿"Am I not better than this (Moses), who is a contemptible wretch and can scarcely express himself clearly?"﴾⁴⁵

b. Descending Persuasion

This refers to persuasion that takes place between two sides, one of them has all the elements of power that enable him/her to control and influence others, inducing them to change their opinions, behavior, and needs. An example is when a superior in all respects – economic, managerial, scholarly, or political – persuades his/her subordinates.

Figure 1-12 shows descending persuasion, in which A, who is superior, is persuading B who is below in position. A can persuade more than one side simultaneously, as when a manager persuades the employees to do a certain job, or to avoid doing one, and without coercion.

This kind of persuasion makes the subordinates feel they were the focus of attention of persuaders although he/she is superior in position – economic, social, intellectual, or professional. This encourages them to respect the persuader and appreciate his/her thoughts, behavior, plans, and goals, since they feel that it does not restrict their freedom of accepting or rejecting persuasion.

Descending persuasion could be called “extortion of intellect”, when opinions and the like are imposed by threat and coercion, while persuadees have no other choice than to accept, or else expose themselves to penalties. This case applies to all situations where persuadees have no free choice to discuss or object.

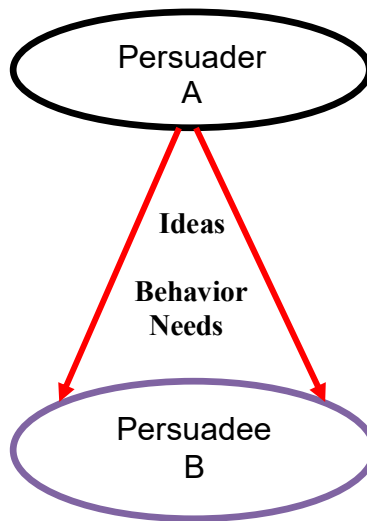


Figure 1-12: Descending persuasion

Perpetuating Persuasion

Persuasion, in terms of its durability, is of two kinds as follows:

1. Persuasion that is concluded once it reaches its aim, as when a person is persuaded to go to a certain café. Persuasion ends when that person goes to that place.
2. Persuasion that persists for a long time, or forever, even after it achieves its goals. Example of this is when a person is persuaded to buy certain products, and he/she goes on buying it constantly. Perpetuating persuasion requires that persuaders have to follow up persuasion, and provide all requirements that ensure that persuadees are carrying on what they were persuaded to do. That is why marketing organizations rebroadcast their commercials and develop their production to guarantee the customer's loyalty and

their being persuaded to obtain those products. The same applies to parties and individuals who want persuasion to continue and persuadees to go on in the same manner that made them persuaded, and develop it for the better, so that they would not draw back. The glorious Koran refers to drawing back after being persuaded, Allah (HBG) says, ﴿Muhammad is no more than an apostle: many Were the apostle that passed away before him. If he died or were slain, will ye then Turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah. but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude﴾⁴⁶

Failure of Persuasion Attempts

Not all persuasion attempts succeed in attaining their goals to persuade targeted audiences to change their ideas, behavior, or needs. Many persuasion attempts fail in reaching their end for several reasons, some of which are related to the persuader's failure to choose the suitable persuasive subject, or his/her ignorance of the persuadees and the extent to which they adhere to conceptions and customs. The reason could also be choosing inappropriate persuasive methods, failure to introduce the persuasive message properly, or inability to prepare the audience to receive it.

Persuasion also fails because of persuadee's abstention from persuasion. A good example is the failure of persuasive campaigns that aim at persuading smokers to quit smoking. Persuadees here feel that the habit has gained power over them, and that quitting would cause them intolerable suffering, although they know quite well

that smoking causes chronic diseases that could lead to death, in addition to its other harmful effects.

The glorious Koran refers to the failure of Prophet Yunus (Jonah) (pbuh) in persuading his people of Niniva, a town situated in Mosul, north of Iraq, to believe in Allah (HBG). They rejected and went so far in their disbelief that Prophet Yunus (pbuh) was infuriated, Allah (HBG) says, ﴿And remember Zun-nun, when he departed in wrath: He imagined that We had no power over him! But he cried through the depths of darkness, "There is no god but thou: glory to thee: I was indeed wrong!"﴾⁴⁷

Figure 1-13 shows that the causes of failure of persuasion could be divided into three groups as follows:

- Reasons related to the persuaders, such as failure in choosing the subject or method or tool of persuasion, or in planning for the process of persuasion. Persuaders may also fail because they do not have the skills of persuasive communication that enable them to exchange information with the targeted individuals, or they fail in promoting the subject of persuasion.
- Reasons related to the persuadees, as they may be such persons as those who would not be persuaded due to unreasonable contention, obstinacy, ignorance, or fear of the consequences of persuasion. They may also refuse for other subjective or objective reasons.
- Reasons related to the surroundings of persuasion – political, social, educational, technical, and other. The surroundings of persuasion may lack the circumstances that allow persuaders to carry out persuasion and present their subjects to persuadees, or that it does not

give the persuadees the freedom and requirements that enable them to be persuaded with the subjects that aim at changing their ideas, behavior, goals, or needs.

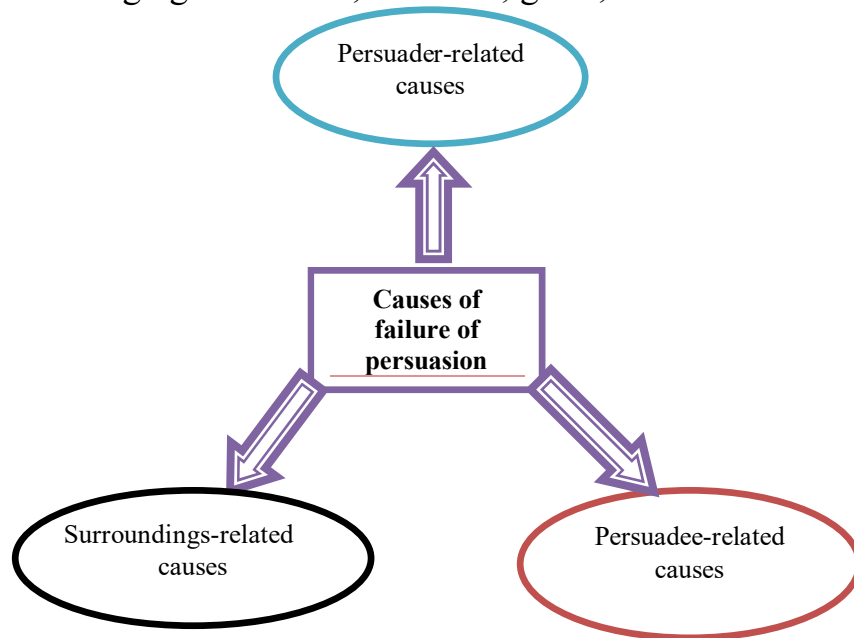


Figure 1-13: Causes of failure of persuasion

Persuaders have to avoid ascribing their failure to conspiracy instead of trying to find the real causes, and study and handle them objectively to prevent failing a second time.

Failure of Vicar Abraham in Persuasion



In 1903, Vicar Abraham undertook an attempt to convert a community of Muslim residents in the city of Al-Amara, south of Iraq, by persuading them to be Christians. He tried hard to preach the lessons of the Bible and explain the principles of salvation of the Disciples of Christ, and their faith in life. Three years later, the missionary thought that he achieved the desired success in winning some of those people in favor of the Holy Book, sometimes by inducement, and sometimes by incentives such as offering money. However, for his disappointment, everybody whom the Vicar thought were persuaded to convert, clamored in praise of Prophet Mohammed, as is the common way of expressing joy or amazement among Iraqis, when the priests kindled the christening fire. He was deeply frustrated and felt that all his efforts were thwarted. As a result, he decided to leave the whole matter and go back to England altogether. Before he departed, he telegraphed to Cardinal Jonathan saying: "From the missionary Vicar Abraham, to Cardinal Jonathan. I would like to tell you that my mission crumpled once for all after making a good progress in my mission, as they clamored in praise of their Prophet and religion when we kindled the christening fire, and they forgot my lessons all in all. Therefore, I find no reason for my staying among them any longer."

Source: Khudair Flayih Al-Zeidi, *The Iraqi Character*.

<http://www.alsabaah.com/paper.php?source=akbar&mlf=copy&sid=11356>.

In a word, it is almost very difficult to persuade individuals to change their inherited convictions.

Characteristics of Persuasive Processes

- ★ All individuals, regardless of their gender, profession, age, or economic or educational level, carry out persuasive processes of various levels and rates every day and everywhere in the world.
- ★ Persuasive processes should be purposeful, and all parties related to persuasion should benefit from its humanistic goals.
- ★ Individuals' competence in managing persuasive processes vary due to the differences in their familiarity with grounds and principles of persuasion, their persuasive experiences, nature of persuasive subject, goals of persuasion, and persuadee's willingness to be persuaded.
- ★ Effects of persuasion continue for many years in some instances, and affect many generations. The glorious Koran gives an example of how the effect of Adam's (pbuh) persuasion to eat of the forbidden tree under Satan's enticement, passed through all ages, Allah (HBG) says, ﴿But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?"﴾⁴⁸ The consequences were that Adam (pbuh) and his wife fell from heaven, and all their progeny endured the effect of that persuasion, ﴿Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We said: "Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time."﴾⁴⁹
- ★ Persuasive processes are based on a set of moral values, which will be dealt with in detail in chapter two.

- ★ Achieving the goals of persuasion might be fast or slow, or might not be achieved at all. This depends on many variables, such as persuadee's willingness to be persuaded, and nature of persuasion subject. For example, persuading individuals with complex subjects like those that aim at changing their ideas, convictions, values, customs, etc., may take a long time, and may not be achieved at all.
- ★ Persuading others is a difficult process, and requires a thinking mind, speaking tongue, passion, and a nice figure. It necessitates attention, understanding, remembering, evaluation, and decision to accept or reject, all of which are cognitive processes that are affected by internal and external factors related to the parties of persuasion. It also requires knowing the way persuadees think, the way to incite them to take action, their motives and aims, and the way to win and persuade them to change their ideas and behavior.
- ★ Success of persuasion is subject to persuadees' willingness to be persuaded, and therefore they should be assisted to have the willingness to be persuaded if they were reluctant. This requires purposeful and constructive cooperation between persuader and persuadee.⁵⁰
- ★ Persuaders should avoid all that which deprives persuadees of their right to choose between accepting and rejecting, and should keep away from cheating and deception as well. The glorious Koran refers to Satan's deception of Man, when he held back after persuading Man to disbelieve, Allah (HBG) says, ﴿(Their allies deceived them), like the Evil One, when he says to man, "Deny Allah.: but when (man) denies Allah, (the Evil


One) says, "I am free of thee: I do fear Allah, the Lord of the Worlds!"⁵¹

- ★ Persuasion processes are carried out directly or indirectly between two parties or more. They are sometimes unilateral, as in self-persuasion when one persuades one's self to do something, buy a product, or embrace an idea or behavior.
- ★ There is no specific method, tactic, strategy, or technique that could be used rather than others in persuasion. This is due to differences in the nature of persuasive subjects, the possibilities of persuadees, their experiences, skills, goals, data related to the surroundings of persuasion processes, and the nature of persuadees.
- ★ Persuasion is conducted within the framework of dynamic surroundings that changes constantly, and is full of possibilities, which could contribute to persuasion. That surroundings is also full of challenges, which may make persuasion very difficult and complicated, even impossible.
- ★ Persuasion is a science that has its rules and principles, it is also a skill that could be acquired and developed by study, training, and practice. Scientific knowledge in persuasion, however ample it is, is not sufficient if not improved and supported by experience acquired by practice.
- ★ Persuasion is considered the manner of the strong and the way of the straight. Anyone who adopts it would win respect and appreciation of others. It should be conducted away from force or coercion because they prompt resistance and generate conflict, problems, and disagreement.

- ★ Individuals tend to be persuaded with subjects from which they can benefit, and which satisfy their needs, do not lead to any disadvantages or harmful effects, do not entail much duties and additional commitment, or cause them to experience some drastic changes in their lives.

Chapter Two

MORAL PRINCIPLES OF PERSUASION

 principles represent the light stand that guides individuals in their actions, thinking, and behavior. They are indicators and criteria for judging the validity of what people do, though they do not define what one should do, but they show what one should take into consideration when one does or says something. Those principles are the inspector that accompanies individuals and draws their attention to considerations and grounds that determine what is right and what is wrong of whatever, and however, they do on both individual and group levels of their various activities.¹ Moral values vary from one culture to another and from one person to another, but certain values are widely held in common around the world, such as honesty, integrity, respect, tolerance, kindness, solidarity, and courage.

The proper definition of the moral principles of persuasion is that they are the criteria within which persuasion takes place, and by which the parties of persuasion, i.e. persuader and persuadee, are guided throughout all stages of persuasion in order to raise its effectiveness to levels at which goals can be achieved.² The following are some of the most imperative moral principles of persuasion:

- no coercion in persuasion
- credibility

- mutual trust
- flexibility
- purposefulness
- starting from shared points
- deliberation in making decisions
- admitting the mistakes
- fortitude

No Coercion in Persuasion

This principle is considered most imperative in persuasion, and applying the other ethical principles in its absence has no significance. The persuasive quality is nonexistent in any process that aims at stimulating others to change totally or partially their ideas, attitudes, behavior, goals, or needs, and all that is related to them, when they feel they are forced to do so. It stops being persuasion when persuadees feel they are under pressure, explicitly or implicitly.

Applying the principle of “no coercion in persuasion” requires that individuals targeted by persuasion should have the option for selective exposure in persuasion, away from fear or force. They should not be deprived of their right to acquire information, and to accept or reject that information. Persuasive messages directed to them should have information they care for that help them attain their goals, and that conform with, and support, their convictions and behavior. This would stimulate them to be persuaded, or else the inner causes of rejection of persuasive message would be evoked, so

they reject the message, or feel they do not understand it and would not like to think about it. In such a case, persuading them would be a difficult process, and perhaps impossible. For that reason, all persuaders should realize the following:

- ★ They have no right to force persuadees to accept the subjects that aim at changing their ideas, convictions, attitudes, behavior, or needs, or to abandon their goals by means of coercion – economic, ideological, social, or political. On the contrary, persuadees should be given freedom to decide what they think to be appropriate for them. Allah (HBG) says in the glorious Koran has indicated when, ﴿Let there be no compulsion in religion﴾³ He also says, ﴿If it had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe!﴾⁴ This shows that Allah (HBG) requires that no one should be coerced to accept Islam, because those who do not feel its greatness cannot be forced to believe and change their behavior and conceptions along with it. Accordingly, those who are not coerced to accept Islam should not be forced to accept other things.
- ★ Persuasion by coercion and force necessitates resistance, and persuadees who feel they have not been given the right to accept or reject would definitely draw back as soon as they have the chance. Actual situations reveal that dictatorships all around the world face violent resistance, and they fail although they use coercion and bloodiest ways of persuasion, whereas tenderness with persuadees maintains friendly relationships, and helps to persuade easily. That is why

Allah (HBG) ordered Prophet Moses and his brother Aaron (pbut), to speak to Pharaoh with utmost tenderness, though he was a tyrant, Allah (HBG) says in the glorious Koran, «Go, both of you, to Pharaoh, for he has indeed transgressed all bounds; * "But speak to him mildly; perchance he may take warning or fear ((Allah))."»⁵ Aristotle (384 – 322 B.C.) also finds that persuading the masses is possible only when persuaders win their compassion, approval, and trust, and therefore, persuaders should not compel persuadees to accept thoughts forcibly.⁶

- ★ Persuaders must seek the aid of all methods that help to set an appropriate emotional atmosphere that encourages persuadees to be persuaded while they are psychologically ready for the process. This would be displayed in their speeches and expressions, which bear all indications of friendliness, familiarity, and willingness to cooperate. It would be shown on their features and manner as well, which indicate that they are hopeful about persuasion and optimistic about its results.
- ★ Coercion incites the persuadee to take an opposing attitude towards the persuader and reject the subject of persuasion.

Credibility

Embracing credibility obliges all parties of persuasion to exchange data and information very honestly. They ought to tell about things as they are, reveal the truth, and be committed to it by word and deed.⁷

Honesty is a good disposition that conforms to common sense. It gives peace of mind and emotional relief. It is a praiseworthy disposition that should be rewarded. It is also considered a renowned virtue that the parties of persuasion should possess. Al-Hasan bin Ali, one of the companions of Prophet Mohammed (pbuh), said, "I learned from Prophet Mohammed, Allah's peace and blessings be upon him: 'Leave what you doubt for what you do not, for honesty is peace of mind and lying is misgiving.'"⁸

Persuaders' credibility of incites targeted individuals to be persuaded, and persuadees' credibility, per contra, would make persuaders well informed about their real attitudes towards the persuasive message.

Credibility gives persuaders, and all who rely on it by word and deed, courage, consistency, and confidence. It enables them to attain goals, win respect of persuadees, and establish good relationships with them. It also helps to spare them the problems caused by lying, as the Arab poet says,

By honesty one is saved from any dilemma,
And lying disgraces people though they reign.

Considering the importance and dignity of truthfulness, Allah (HBG) attributed it to His Self by saying, ﴿and whose word can be truer than Allah's?﴾⁹ and ﴿Allah. There is no god but He: of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah's?﴾¹⁰ It is also

the attribute of the Prophets and Messengers of Allah (HBG), as well as the believers.

All religions emphasize the importance of relying on honesty and credibility in relations and dealings, to satisfy the individuals' different needs. The glorious Koran shows how important it is to be honest with one's self as well as with others, Allah (HBG) says, ﴿Allah will say: "This is a day on which the truthful will profit from their truth: theirs are gardens, with rivers flowing beneath,- their eternal Home: Allah well-pleased with them, and they with Allah. That is the great salvation, (the fulfillment of all desires).﴾¹¹

The credibility of Prophet Mohammed (pbuh) induced people to believe in him as prophet, and prompted them to be persuaded with his call to Islam. He was honest from early childhood until his death, and was called "the truthful honest" before he first received revelation. He emphasized the value of integrity in many of his sayings, such as when he says, "Truly that honesty guides to uprightness, and uprightness guides to paradise, that if a man is honest and seeks honesty he will be judged as honest by Allah. Truly that falsehood leads to wickedness, and wickedness leads to hell, that if a man lies and seeks falsehood he will be judged as a liar by Allah." He also said, "Deliverance is through honesty." Prophet Mohamed (pbuh) once was asked, "Does the believer commit adultery?" The Prophet (pbuh) said, "It could be." The man said, "Does he steal?" The Prophet (pbuh) replied, "Yes, it could be." The man said, "Would he lie?" "No, it couldn't be," The Prophet said. "For lying leads to wickedness and wickedness leads to hell."

Credibility in persuasion requires that persuaders tell the individuals targeted by persuasion all facts related to the subject of persuasion, but they should not tell more than what those individuals can believe in. For example, a salesperson who wants to persuade customers to buy a product must show them all its disadvantages as well as advantages and then leave the decision for them to buy it or not, and they would choose between accepting or rejecting that. It is preferred that the salesperson tells the customers, "If you accepted or rejected buying, it will be the same to me, and I find that it is not necessary that you accept to buy if leaving the matter would not be disadvantageous to you", or he/she could say, "Accepting the product or rejecting it is up to you." Then, he/she presents all defenses and evidences that support the subject of persuasion.

Lack of credibility makes the persuader's task to persuade targeted individuals difficult or impossible, that is if once they discovered that he/she was deceiving them, they would never believe him/her again, or they would require a promise or more pledges to be persuaded. The glorious Koran gives an example of that when Jacob (pbuh) was not convinced with what they said about taking their younger brother, Benjamin, and he asked for a strong pledge in order to send him with them, because they were not honest with their father before, when they came lamenting Joseph claiming that the wolf had eaten him. Allah (HBG) says, ﴿(Jacob) said: "Never will I send him with you until ye swear a solemn oath to me, in Allah's name, that ye will be sure to bring him back to me unless ye are yourselves hemmed in (and made powerless). And when they had sworn their solemn oath, he said: "Over all that we say, be Allah the witness and guardian!"﴾¹²

It is worth mentioning that individual's credibility depends on two basic elements, others' trust in him/her (i.e. trustworthiness), and the extent of his/her knowledge and experience in the subject of persuasion (i.e. expertise). Any deficiency in any of them would have a negative effect on their credibility. Therefore, the parties involved in persuasion must observe the development of these two elements. Figure 2-1 shows the elements of credibility.



Figure 2-1: Elements of credibility

source: B. J. Fogg, *What Variables Affect Web Credibility?*
<http://www.slideshare.net/bjfogg/web-credibility-bj-fogg-stanford-university>

The following are the factors that make the persuadees perceive the persuader's credibility and incite them to be persuaded with subjects he/she presents to them:

- ❁ Presenting all facts related to the persuasive issue, even if that would deprive the persuader of the advantages of hiding those facts.
- ❁ Advocating and supporting honesty publically throughout the stages of persuasion, and encouraging all parties to rely on it as a conduct and approach in their relationships.
- ❁ Obtaining the support of another party unrelated to the persuasion subject to emphasize the persuader's

credibility. For example, a third party whose interests would not at all be affected by the results of persuasion, is required to support the advantages and disadvantages of persuasion which the persuader mentions to persuadees. The glorious Koran tells that the prisoner with Prophet Joseph (pbuh) perceived Joseph's credibility and knowledge in interpreting dreams. He mentioned that to the king who wanted one to give a sound interpretation for his dream. The prisoner here confirmed Joseph's (pbuh) credibility, which incited the king and his crowd to be persuaded with Joseph's (pbuh) interpretation.

- ❁ Believing that credibility cannot be split in order not to lose its entity, and it should not be utilized to hurt the persuadees, degrade them, or depreciate them.
- ❁ Credibility cannot be relative, it is either there or not there.
- ❁ Rewarding the honest and penalizing those who do not rely on credibility.
- ❁ Avoiding to misguide the persuadees or take advantage of their ignorance. Misguidance indicates the distortion of information or deviating their purpose and real aim. This is done by blurring or hiding information, exaggerating the advantages of persuasion, frightening of its disadvantages, or deviating the discourse to other irrelevant topics and focusing on other subjects to distract attention away from realizing the inadequacy of persuasion. For example, a salesperson would not mention the defects of a product, exaggerate its benefits, frighten customers of the harmful effects of buying

it, or make the harmful effects seem easier. Misguidance is achieved through using double-meaning words, witticism, hazy expressions, confused phrases, or providing inconsistent information.

Prophet Mohammed (pbuh) emphasized the necessity of credibility when he said, "If you have a transaction say that there should be no deception." He wanted the relationships among Muslims be based on honesty, so he said, "Anyone who deceives us is not one of us." He also wanted the relations of Muslims with others be based on principles of honesty, away from deception and falsehood, in order to show the non-Muslims that Islam ordains the Muslims to be honest in all human dealings, he said, "Anyone who deceives is not of us."

Types of Credibility

- Presumed credibility: refers to the extent to which a perceiver believes someone or something owing to general assumptions in the perceiver's mind. For example, people assume that most individuals tell the truth. Presumed credibility depends on cultural assumptions and moral conceptions prevailing in society, as in advanced countries, for instance, where people are accustomed to honesty among them and nothing else. The objective circumstances have also encouraged them to be honest, while the circumstances in the less advanced countries do not enable individuals to rely on credibility in their relations.

- Reputed credibility: describes the extent to which a perceiver believes someone or something depending on information obtained from a third party, as when a magazine publishes a research paper in which the Company X for software production has produced new and very accurate software for financial matters. The magazine here represents a third party, which endorses the credibility of the software company.
- Surface credibility: describes the extent to which a perceiver believes someone or something based on obtained superficial information, as when one judges the importance of the subject of a book from its title or cover.
- Experienced credibility: refers to the extent to which a person would believe other persons or subjects based on direct experience. It shows that a person would not believe other persons until he/she interacts with them after a while, then directly makes sure that they have credibility, as when customers regard a salesperson credible after dealing with him/her over time.

Mutual Trust

Trust is defined as believing that someone is reliable concerning the consequences of his/her words and deeds. This belief indicates confidence in that person's integrity and the validity of his/her principles and experience. Confidence refers to the possibility to believe in the words and behavior of others, or exchange secrets with them without worry. It is a mental activity that enables individuals to expect the results of someone's deeds, and in view of that determine whether they can exchange

secrets with him/her, entrust their well-being to him/her, or accept his/her thoughts and act accordingly.

Self-confidence, on the other hand, refers to self-esteem and pride in one's possibilities, without undue conceit or arrogance, and without unjustified degradation or submission.

Reciprocation of confidence with others is imperative because it is impossible to establish positive and effective relationships without confidence. Lack of confidence indicates that there would be no possibility to accept others or establish relationships with them.

Individuals vary in the extent of others' trust in them, and so some are trustworthy and others are not. Allah (HBG) says in the glorious Koran, ﴿Among the People of the Book are some who, if entrusted with a hoard of gold, will (readily) pay it back; others, who, if entrusted with a single silver coin, will not repay it unless thou constantly stoorest demanding, because, they say, "there is no call on us (to keep faith) with these ignorant (Pagans)." but they tell a lie against Allah, and (well) they know it.﴾¹³

Confidence is a good disposition that brings people together, and all individuals need it, especially persuaders like parents, politicians, leaders, businesspersons, salespersons, and all those who assume positions that require establishing relations with others.

Establishing mutual trust between parties of persuasion is the corner stone of persuasion processes, because it has a vital role in dispersing suspicion and uncertainty among them.

Persuaders have to win the confidence of persuadees by all possible means in favor of the subject of

persuasion. Persuadees' trust in persuaders helps accelerate and facilitate the persuasion process. This is confirmed in such cases as when patients are more willing to be persuaded with the advice of doctors whom they trust than with the advice of those who they do not trust.

The behavior of a confident persuader is characterized by activity, honesty, clarity, consistency, self-esteem, and ability to change ideas or behavior without hesitation. This encourages others to integrate, conform, cooperate, accept thoughts and behavior, and to be persuaded willingly.

Characteristics of Mutual Trust in Persuasion

- Mutual relations between persuasion parties cannot stand erect if an atmosphere of doubt and lack of confidence between them prevailed.
- Trust cannot be relative, it is either there or not there.
- Mutual trust between persuasion parties grows step by step according to the progress of relationship between them.
- Laying down total trust directly in the other means venturing all interests; in this case, it is uncalculated like putting all eggs in one basket.
- Trust is a dynamic activity that could grow, shrink or disappear according to the behavior of the other. It could also be entirely lacking from the outset.
- Trusting the other helps balance the lack of knowledge. For example, persuadees' confidence in the persuader makes them depend on the information he/she provides when persuading them with a certain

idea or product about which the persuadees know nothing before.

- Mutual trust reduces uncertainty between parties of persuasion, and make them feel safe in their relations, and do what is required of them, or at least expect what would be done.¹⁴
- Once lost by acts that destroy it, confidence becomes difficult to regain, and may not be recovered at all, or recovered after a long period when events allow others to make sure that the opposite side became trustworthy for a second time. All individuals agree that when one loses confidence in a person, one often would not deal with him/her, according to the rule that the prudent would not be bitten from a snake's hole twice.
- Trust should not be withdrawn unless after one makes sure that the other does not possess the factors that make him/her worthy of it, because withdrawing trust causes massive and painful harm to both parties of persuasion, especially when withdrawing it is not based on accurate, clear, and evident incidents.
- Dealing with the untrustworthy sides should be stopped immediately in order to limit the damages that may stem from abuse of trust granted to them. That abuse should be penalized.
- The impact of losing confidence in others on individuals could be immense, and the emotional harm may not be healed, let alone the constant feeling of anxiety. This may also extend to make individuals lose confidence in other people and hesitate in establishing relations with them, or be

very cautious in their relations. They may develop an unvarying dread of dealing with others.

- Trust is not a gift to be conferred on others but it is their own making, and anyone can place it in others through honesty when dealing with them. It is not implanted by words but by deeds.
- Maintaining trust is more difficult than building it.
- Trust is shaken in those who gossip about others, or whose relations, actions, and words are vague.
- The worst level of losing confidence is that when one loses confidence in the self, and finds that the others around him intensify that rapidly.

Requirements of Reciprocation of Trust

Trust should not be conferred to the opposite parties unless one is certain they deserve it in order to contain the abuse of trust. The following are factors that help in building up mutual trust:

- ★ Straightforwardness, truthfulness, and honesty, since one cannot believe those who lie, and once they lie nobody would believe them again, and may stimulate others to mistrust them.
- ★ Trust should not be conferred on others unless one makes sure that they are worthy of it, or it is conferred only when necessary, and be at the least level and limited to simple topics not vital subjects.
- ★ Favorable judgment especially of those who are known for honesty. If an act indicates two probabilities, one is that it is well intentioned, and the other is that it is mischievous, then the first should be held, and arbitration on intentions must be

avoided. One ought to avoid mistrust, which is in essence based on fancy, without sound evidence or solid proof. The reasons behind mistrust are lack of confidence in the self and in others, sense of inferiority, desire to retaliate by looking for shortcomings in others, or acting badly that leads to think badly of others, as the wisdom says, “If one’s actions be bad, one’s surmises would be bad too.” Mistrust stands behind many problems, in the sense that those who have bad surmises do not trust others and cannot establish sound relations with them, they suspect the innocent, and trust the self only. That is why Prophet Mohammed (pbuh) emphasizes the necessity to avoid mistrust saying, “Beware mistrust, it is the falsest of discourse.”

- ★ Present evidences and testimonies to confirm trustworthiness.
- ★ Display ability to reach desired goals without help from others.
- ★ Best implementation of agreed upon commitments, and fulfillment of agreements resulting from persuasion, according to what Allah (HBG) says in the glorious Koran, ﴿Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning).﴾¹⁵ Keeping faith requires courage, resoluteness, and sacrifice. Yet, if it were difficult for one party to keep faith, they should notify the other party and clarify the reasons which hinder them and make an agreement as to how to overcome the obstacles, so that they would not break the rules a second time. Penalties should fall on those who do

not implement their commitments according to the terms of the persuasion process.

- ★ Present other topics about successes and advantages and avoid insubstantial promises.¹⁶
- ★ Display genuine concern and interest in others, helping them to attain goals even when disagreeing with them, and dealing with their disapproval and queries constructively, providing them with convincing answers based on accurate and clear information. Subjects should be discussed with open-mindedness and desire to change ideas and behavior, and showing good intention from the beginning.

Johnson & Johnson's Decision

One child and six adults in the Chicago area had died of poisoning from ingesting Tylenol. Apparently, someone had laced the capsules with deadly cyanide and then put them back on the store shelves. Tylenol was the Johnson & Johnson's most profitable product. The company decided to order a nationwide recall, although many experts inside and outside the company cautioned against it, arguing that the incidents were limited to Chicago area, and the poisoning was not the company's fault. But the company ordered the entire supply of the product be withdrawn from all pharmacies and drugstores in the US, and, furthermore, offered to exchange all of the existing Tylenol capsules in people's homes for Tylenol tablets. This decision cost the company tens of millions of dollars.

Contrary to expectations that there was no way Tylenol brand could recover from disaster, Tylenol was relaunched within months under the same name in a new tamper-resistant bottle and proceeded to achieve an astonishing recovery in sales and market share.

In effect, the company said No to continuing to sell Tylenol until they were absolutely confident they could guarantee their customer's safety. The result was that what could easily have turned into a disaster in public confidence for Johnson & Johnson became a confirmation in the public's eyes of the company's integrity and credibility.

William Ury, *The Power of a Positive No*, (New York: Bantam Book, 2007), pp. 41 – 42.

Flexibility in Persuasion

Flexibility indicates tenderness and ability to bend or be bent.¹⁷ Idiomatically, flexibility signifies the capability to change, to choose the easiest and the best solutions from among many alternatives, and to withdraw an act or speech when it does not help to attain goals, cannot be implemented for any reason, or leads to problems.

Flexibility is also smoothness and ability to move easily from one topic to another without complications or stiffness. It enables to adapt to new or different ideas, utilize the state of affairs by modifying the manner of dealing with data and situations, find new solutions, and change the goals and plans, which did not help to reach the desired ends. In this, flexibility is like the gear in vehicles, which enables drivers to change velocity and direction according to situation. The best example of flexibility is perhaps the attempts of Thomas Addison, which enabled him to discover electricity and lighten the lamp, when he was giving up his methods whenever he failed, and trying other ones until he reached his goal. Accordingly, when one tries to persuade another and fails, one should hold to flexibility and change the manner that could not help to achieve the purpose.

Implementing the same behavior and the same manner in persuasion would certainly lead to the same results, and this would make persuaders lose the quality of flexibility. Thus, it is important to consider flexibility in persuasion, as shown in figure 2-2.

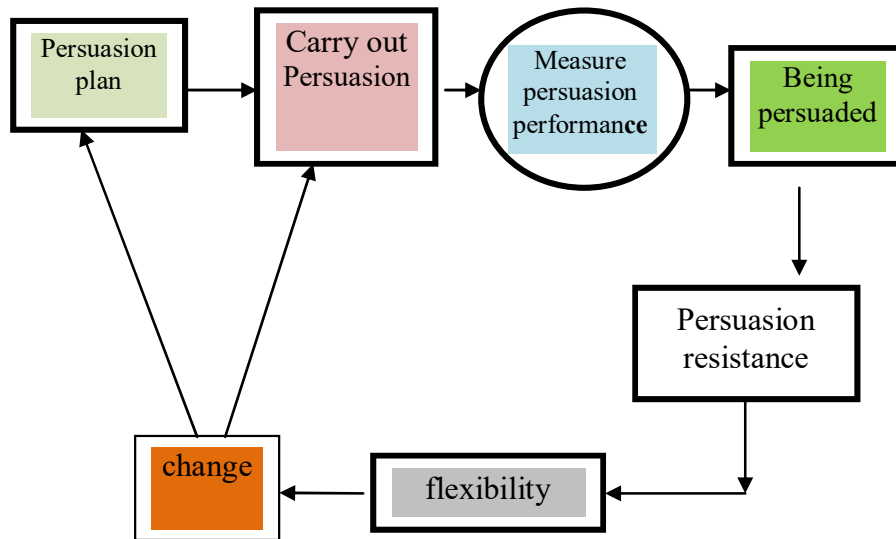


Figure 2-2: Flexibility in persuasion

Success in persuasion requires that flexibility be provided for both parties of persuasion in the same degree, taking into consideration individual differences, possibilities, and surrounding circumstances. Flexibility should not be viewed as weakness or compliance with the other at all circumstances, but it emphasizes the ability to face challenges in a constructive way without giving up principles. It also indicates submitting new options that help to attain goals of persuasion, and not repeating ideas and ineffective attempts, which do not lead to success, though they be varied.

Flexibility of persuasion parties should be within the limits that do not allow transgressing moral values or causing any damages to any of those parties.

Persuadees' Flexibility

Persuadees differ in their tendency to accept or resist persuasion. Some persuadees may be persuaded easily and would not show any resistance, some resist persuasion and remain strongly inelastic, and some other fall between those groups and vary in the extent of their flexibility and willingness to be persuaded or stiffness and resistance to persuasion.

Persuadees' flexibility indicates that they are not stiff or fanatic, or resistant to subjects of persuasion, but that they are open-minded, ready to accept differences and diversity, and have the willingness to change ideas and behavior.

Persuadees have to be flexible even when they reject subjects of persuasion, or ask to postpone discussing them. They have to show their rejection or request of postponement in such a way as would not cause any harm to persuaders, but with gentleness of speech. Allah (HBG) emphasizes this in the glorious Koran saying, ﴿And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness﴾¹⁸

Flexibility of persuadees depends on many factors related directly to their characters as their passion, power, possibilities, self-confidence, confidence in persuaders, the effect of the persuasive message on their future, and the nature of persuasion. Persuadees differ in their flexibility in dealing with subjects of persuasion. Some may find that a few subjects do not allow flexibility, but must be rejected and resisted, while some others see that those subjects are acceptable. The competence of

persuaders in providing alternatives for persuadees also plays a role in determining the extent of persuadee's flexibility in dealing with the subjects of persuasion. That is, one cannot expect the persuadee to be flexible if the persuader is not flexible and does not give options to incite the persuadee to be flexible in return.

Persuader's Flexibility

Persuaders who are flexible and able to modify the goals of persuasion can influence persuadees and persuade them. They can present many options or concessions, postpone discussing the subject of persuasion, or change the manner of laying out or communicating the persuasive message. They would not be provoked by persuadees' objections, but discuss the matter constructively and patiently. Therefore, Allah (HBG) enjoins Prophet Mohammed (pbuh) to be patient in his mission, ﴿Therefore patiently persevere, as did (all) apostles of inflexible purpose; and be in no haste about the (Unbelievers). On the Day that they see the (Punishment) promised them, (it will be) as if they had not tarried more than an hour in a single day. (Thine but) to proclaim the Message: but shall any be destroyed except those who transgress?﴾¹⁹

Prophet Mohammed (pbuh) emphasizes the necessity to implement flexibility in many of his sayings, as when he says, "Allah is merciful to those who are easy when they buy, easy when they sell, and easy when they judge," so that all transactions and dealings among humans be trouble-free. However, when he says, "Make things easy not difficult, and appeal, do not repel," he meant to persuade people that Islam is the religion of facility. He used to enjoin Muslims to put the permissions

in performing religious duties into effect so that those duties would not be a burden and then people would reject being persuaded. In the talks of Al-Huaybiya Treaty, Prophet Mohammed (pbuh) was so flexible with the delegate of Quraish that the Muslims could not bear it, and required that he be more resolute and rigid, but he wanted to be flexible, tolerant, and forgiving to give Quraish an example of Islam's high morality. That enabled him to persuade Quraish and their allies with the vigor of Islam, and he was able to attain strategic goals, which led to victory and the spreading of Islam.²⁰

Requirements of Implementing Flexibility

- ▶ Give the opposition of persuadees their due worth, no more, no less, and avoid looking at it as ominous or as irresolvable problem or obstacle. On the contrary, that opposition should be taken into consideration very objectively, and looked at as motivation for thinking of options that may help attain the goals of persuasion.
- ▶ Accept the idea of changing the goals and manner of persuasion, since trying the same method does not give different results, because obtaining different results requires implementing different methods.
- ▶ Adopt a constructive and optimistic opinion about the parties concerned in persuasion.
- ▶ Review all strict attitudes towards persuasion that led to its failure before, and make use of that experience.
- ▶ Introduce many options to persuadees, giving them the opportunity to opt for the suitable substitute without being forced to, provided that that option helps attain desired goals of persuasion. There are

many verses in the glorious, which indicate flexibility, for example flexibility in fasting during the month of Ramadan, and that of eating the prohibited food. Allah (HBG) says in the glorious Koran, «He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-forgiving Most Merciful. »²¹ He also says, «Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful»²²

► Both parties in persuasion should make reciprocal concessions in some situations. For example, the vendor lowers the price of a product when the customer gives up home delivery. The following are the points that should be taken into consideration when making concessions:

- Prepare a list of all concessions that could be made for the opposite party.
- Concessions should not be more than possible so that the conceding side would not feel ill-treated or aggrieved, which may make them feel embittered, and create a barrier that drive them to refuse making any concessions in future, and keep them away from those who forced them to make concessions for fear of extortion.

- Concessions should not be made until after making sure that making them is imperative for the achievement of persuasion goals.
- Simple concessions should be made first.
- Expected advantages should be more than the disadvantages.
- Concessions are to be made one at a time in accordance to the progress of persuasion, with no more than one concession each time, and they should not be made for those who do not deserve them.
- Concessions are preferred to be made indirectly without any notice from those to whom they are made.

The Fly's Exit

A fly was trying to leave through a closed window. It kept turning round and round, up and down, until it drained off and died. There was an open door, and it could have saved all efforts if it had shown some flexibility and left from that door.



The Mouse and the Cheese

A mouse was put at one end of a maze with a piece of cheese at the other end. The mouse started the search for the cheese, but failed at first, then changed its way, failed again, tried yet another way. It went on changing its direction each time it failed, until it reached the cheese.



<http://irbidnt.re7an.net/archive/index.php/t-7050.html>

Purposefulness

Goals are the ends of persuasion, which motivate persuaders to incite the audience targeted by persuasion to be persuaded. The absence of goals means that persuasion is pointless and futile, a waste of time, funds, and effort.²³

The goals of persuasion should be defined accurately and objectively. They should be attainable in the light of available possibilities and data of the surroundings. Most important is that they should be attained through noble means.

Defining goals of persuasion helps to know how much persuasion is important, and whether it is worthwhile. It also helps to define the activities and possibilities of attaining the goals, and evaluate the competence of persuaders in planning and carrying out persuasion processes. It facilitates recognizing the reasons behind failure of achieving goals, and procedures that should be made to enhance positive aspects of planning and carrying out of persuasion, and reducing the chances of future failure to the minimum.

Goals may be strategic and significant, aiming at effecting substantial changes in ideas and behavior of persuadees. They may be simple, attained directly in a short time, or futuristic and long term that it is difficult to attain them all at one time.

It is supposed that the persuaders' concern focuses on achieving strategic and imperative goals, not simple ones. This requires that persuaders resist the luster of temporary and simple successes, which may lead to tremendous failure in future. However, they must know

that what cannot be entirely attained, must not be entirely left, and that the imperative goals often cannot be all attained at a time. Therefore, persuaders tend to divide them into many goals each of which contributes to the achievement of the other goals until all be achieved.

Flexibility must be taken into consideration when goals of persuasion are defined, so that it is possible to modify them in view of the data of the surroundings. This requires defining the minimum of goals as well as the maximum, the goals that could be abandoned and those that are impossible to relinquish because they are the least to be attained, and the optional goals which would help to reach the desired results of persuasion. Goals should be continuously reviewed to make sure that they are possible.

It is not necessary to declare all goals of persuasion in detail at the outset of the process, for that would confuse the persuadees, or prompt them to resist persuasion. However, it is good to proclaim the general outline of goals at the beginning of persuasion process.

It is worth mentioning that some of persuasion goals, particularly those that aim at effecting substantial changes in ideas and behavior of persuadees, cannot be attained until after a long time of hard work and more efforts and funds.

The following are some examples of the purposes of persuasion in the glorious Koran:

⌘ Prophet Noah (pbuh) aimed at persuading people to believe in Allah alone, as the only god, as indicated in the glorious Koran, ﴿We sent Noah to his people. He

said: "O my people! worship Allah. ye have no other god but Him. I fear for you the punishment of a dreadful day!"»²⁴

- ⌘ Prophet Lut (pbuh) sought to persuade his people to keep away from lewdness, ﴿We also (sent) Lut: He said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you? For ye practise your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds."»²⁵
- ⌘ Prophet Shu'aib (pbuh) tried to persuade his people give just measure and weight, give people their due, not to do mischief, and not to seek crooked ways, Allah says in the glorious Koran, ﴿To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O my people! worship Allah. Ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith. And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seeking in it something crooked; But remember how ye were little, and He gave you increase. And hold in your mind's eye what was the end of those who did mischief."»²⁶
- ⌘ Prophet Moses' (pbuh) aim was to persuade Pharaoh to release the Israelites and send them with him, ﴿One for whom it is right to say nothing but truth about Allah. Now have I come unto you (people), from your Lord, with a clear (Sign): So let the Children of Israel depart along with me»²⁷
- ⌘ Prophet Mohammed (pbuh) aimed at persuading people to believe in Allah (HBG), the only god, and to put Allah's (HBG) rulings in religious duties

and in secular dealings into practice, since those rulings achieve the good for them in this life and in the hereafter. Allah (HBG) says in the glorious Koran, «Those who follow the apostle, the unlettered Prophet, whom they find mentioned in their own (scriptures),- in the law and the Gospel;- for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him,- it is they who will prosper.»²⁸

Starting from Common Grounds

Persuadees are certainly the counterparts of the persuaders concerning rights and obligations, and this per se is enough to establish a wide basis full of common grounds between them at least in needs and concerns. In addition to that, there are the similarities between them in gender, ideas, behavior, profession, nationality, human goals, etc.

Starting from common grounds between the parties of persuasion facilitates persuasion process and helps creating a mutual sense of cooperation and wish to overcome disagreement. It also widens the common grounds to make them predominate over the cross subjects that cause persuasion resistance, and bridges the emotional gap between the parties. This would enhance relations, establish an atmosphere of respect of diversity, and intensify cooperation away from disagreement or inhibiting methods.

Starting from the common grounds requires that the parties avoid discussing details, and restrict their talks to important and exact information in order for persuadees not to be confused or moved to ask for more information, or impose additional terms that cannot be fulfilled. In the glorious Koran, Allah (HBG) referred to the folk of Prophet Moses (pbuh), who went too far in asking about the detailed description of the cow, which they had to slaughter by Allah's (HBG) command, therefore it became very difficult to obtain a cow with that descriptions unless they paid a very high price. Allah (HBG) says in the glorious Koran, ﴿And remember Moses said to his people: "(Allah) commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "(Allah) save me from being an ignorant (fool)!" They said: "Beseech on our behalf Thy Lord to make plain to us what (heifer) it is!" He said; "He says: The heifer should be neither too old nor too young, but of middling age. Now do what ye are commanded!" They said: "Beseech on our behalf Thy Lord to make plain to us Her colour." He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!" They said: "Beseech on our behalf Thy Lord to make plain to us what she is: To us are all heifers alike: We wish indeed for guidance, if Allah wills." He said: "He says: A heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now hast thou brought the truth." Then they offered her in sacrifice, but not with good-will. Remember ye slew a man and fell into a dispute among yourselves as to the crime: But Allah was to bring forth what ye did hide. So We said: "Strike the (body) with a piece of the (heifer)." Thus Allah bringeth the dead to life and showeth you His Signs: Perchance ye may understand﴾²⁹

The old wisdom says, "The best speech is that which tells a lot in few words," because going too far into details may lead to errors, as the old saying tells, "that

who speaks a lot errs a lot,” and giving details could be used by the opposite party for their own favor. Moreover, discussing details wastes much time, funds, and efforts. Yet it is not bad to extend discussing details related to advantages of implementing the points in common in previous processes of persuasion, and the advantages that could be obtained from the current persuasion.

The parties involved in persuasion should avoid asking awkward questions or those questions that call for annoying answers to both parties, as indicated in the glorious Koran, ﴿O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-forgiving, Most Forbearing﴾³⁰ By this verse, Allah (HBG) wants to educate the believers, forbidding them from asking about ineffective things, because the answers may reveal something that offends or hurts them, and it becomes difficult to hear, or their questions may exact hard rulings or restrictions. For that reason, Prophet Mohammed (pbuh) says, “The worst of Muslims is that who asks about unprohibited things which would then be prohibited because of the question.” He also says, “Take what I have given you, surely those before you perished because of their too many questions.” When Allah (HBG) revealed to him the verse, ﴿Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey﴾³¹ Prophet Mohammed (pbuh) was asked, “Is it every year? O Messenger of Allah.” He kept silent; they asked again, “Would it be every year?” He said, “No, and if I had said yes it would be an obligation, and then you would not be able to do it.”³²

Deliberation in Making Decisions

Persuasion parties have to think over when taking decisions, and avoid all that may cause taking faulty decisions. They have their time to study and analyze all variables and data of the surroundings, and to know the solutions, the probabilities, and anticipated results. They should not take ineffective attitudes towards each other, or towards the subject of persuasion, so that not to be bound to disadvantageous causes and emotional barriers that may be difficult to penetrate in order for persuasion to continue.

Deliberation should be understood as speculating the results and consequences of decisions and relations, cautiousness, desire to be accurate, looking at matters from various angles, and anticipating long-term results and be prepared for them.

Facts confirm that many of persuasion processes have been aborted or failed or stopped before they achieved their goals because of hasty decisions of persuaders and/or persuadees. Therefore, Allah (HBG) enjoins people to avoid haste; He says in the glorious Koran, ﴿Man is a creature of haste: soon (enough) will I show you My Signs; then ye will not ask Me to hasten them!﴾³³ Prophet Mohammed (pbuh) also emphasized the necessity to be careful when he said, “If you wanted to do something, think of its consequences, if good go ahead, if not stop.” The old wisdom says, “More haste, less speed.”

The glorious Koran gives an actual case about the role of deliberation in accessing the most efficient

decisions and judgment, Allah (HBG) says, ﴿And he took a muster of the Birds; and he said: "Why is it I see not the Hoopoe? Or is he among the absentees? I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence).">﴾³⁴ This verse shows that Prophet Solomon (pbuh) made a decision that he punished the hoopoe for its absence. However, the hoopoe requested that it be allowed to talk and explain the reasons of its absence. Prophet Solomon (pbuh) responded to the request and listened to the reasons. Accordingly, he was able to take the right decision, which is to forgive the hoopoe, spare its life, and think of what it told him.

Deliberation in making decisions requires patience, restraint, and forbearance. Patience is mentioned in many instances in the glorious Koran because of its significance as a mannerism, Allah (HBG) says, for example, ﴿"O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs."﴾³⁵ Allah (HBG) also praises those of the believers who are forbearing and promises them of mercy and forgiveness.

Imam Ali bin Abi Talib emphasized the significance of patience, saying, "Adhere to patience, for patience to faith is like the head to the body, for as a body is no good without the head, faith is no good without patience."³⁶

Persuaders have to realize that persuading others with ideas or behavior requires more deliberation, patience, forbearance, and wisdom. They must be able to stand persuadees' queries, protestations, offenses, and rejection because great goals cannot be reached without enduring difficulties.

However, people's ability to restrain themselves and forbear vary, some lack patience and they are easily irritated and angered when they face any provoking situation, and some pull their punches and repress their rage in all situations. The Arab poet suggests:

Perceive forbearance in all matters,
Do not dash in a gesture one day against a man,
And if you were afflicted with one immoral,
Make as if you heard not, nor did he say.

In view of the significance of patience, Prophet Mohammed (pbuh) used to advise his companions to adhere to it, and this is emphasized in his prayer in which he says, "O God, make me rich in knowledge, embellish me with forbearance, honor me with piety, and beautify me with health." When one of his companions, asked him, "O Messenger of Allah, show me the act that guides me to Paradise." The Prophet said, "Do not be angry and you go to heaven." He used to pray when his tribesmen of Quraish were angry with him, "O God, forgive my people for they know not."³⁷ Hence, forbearance is nobility of character, it was praised by the old wisdoms that say, "The one who forbears will dominate," and "Forbearance is the lord of morality."

The glorious Koran tells how Prophet Joseph (pbuh) restrained himself and tolerated the offensive allegations of his brothers, who tried to provoke him when they found the King's bowl in Benjamin's bag; they said that if Benjamin had stolen the bowl, it was like his brother who had stolen before. Allah (HBG) says, ﴿They said: "If he steals, there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart, revealing not the secrets to them. He (simply) said (to himself):

"Ye are the worse situated; and Allah knoweth best the truth of what ye assert!"³⁸ The verse shows that persuaders have to be patient and restrained when offended by persuadees.

The persuaders, in all situations, have to consider carefully their decisions concerning choosing the subject of persuasion, the persons targeted by persuasion, methods and tools of persuasion, techniques of presenting the subject, as well as defining how and when to carry out persuasion, and how to deal with the persuadees' reaction. Persuadees also have to consider carefully their decisions concerning defining their responses to the subject of persuasion, and how and when to feedback their responses to persuaders.

Waiting in the Airport



One evening an elderly woman was waiting for her plane in the airport. During that time she went to buy a book and some candy, when she returned to her seat, a young lady sat beside her and took a piece of candy from the little sack between them. The old woman first decided to take no notice, but later she was upset to see that the young woman went on eating from the candy bag. Yet, she pulled her punches though she was fuming.

She kept looking at the young woman with astonishment and disapproval whenever that woman took a piece of candy, until the young woman took the last piece, divided it into two, and offered one half to the old woman and ate the other half smiling at her. The old woman said to herself, "How impolite and impudent that woman is, she shared me my candy without saying 'thank you'"

Minutes later the old woman heard the announcement of her flight; she took her things and went to the plane without turning to the young woman.

She took her seat and enjoyed the nice and quiet atmosphere, and then she opened her handbag to put the book inside it. Here she was dumbstruck to find the candy in the bag. "Oh!" she said in surprise. "That was *her* candy and she made me share it with her smiling to me!" she realized that it was she who was impudent and impolite because she rushed in her judgment of that woman.

Individuals may judge others without deliberation, and then they discover that their judgment was wrong when it is too late, and this may cause many problems to all parties.

The Samurai's Lesson

One day the samurai went to collect a debt from the fisherman. "I'm sorry," the fisherman said, "but last year has been a very bad one for me, and I regret to say I do not have the money to repay you." Quick to anger, the samurai drew his sword and prepared to kill the fisherman on the spot. Thinking fast, the fisherman boldly said, "I have been studying martial art and my master teaches that you should never strike out of anger."

The samurai looked at him for a minute, then slowly lowered his sword. "Your master is wise," he said quietly. "My master used to teach the same lesson. Sometimes my anger gets the better of me. I will give you one more year to repay your debt, but if you fail by even a penny, I will surely kill you."

The samurai returned to his house, arriving late at night. He crept in quietly, not wishing to wake his wife, but to his shock, he found two people in the bed, and a stranger dressed in samurai clothing. With a surge of jealousy and anger, he raised his sword to slay them both, but suddenly the fisherman's words came back to him: "Do not strike out of anger." The samurai stopped for a moment, took a deep breath, and then deliberately made a loud noise. His wife instantly woke up, as did the "stranger," who turned out to be his mother.

"What is the meaning of it?" he yelled. "I almost killed you both!"

"We were afraid of robbers," his wife explained. "So I dressed your mother up in your samurai clothes to scare them off."

A year passed and the fisherman came to see the samurai. "I had an excellent year, so here is your money back with interest," the fisherman said happily to him.

"Keep your money," replied the samurai. "You repaid your money long ago."

William Ury, The Power of a Positive No, (New York: Bantam Book, 2007), pp. 28 – 29.

Admitting the Mistakes

All agree that people make mistakes, inadvertently or intentionally. Prophet Mohammed (pbuh) emphasized this when he said, “All of you err, and the best of the erring are those who repent.” Making mistakes is not a weakness, but the weakness is insisting on erring, and repeating the error intentionally again. Worse than that is unreasonable contention and refusal to accept the suggestions that help to set the error right.

Admitting the mistakes is one of the best virtues, which every human should have. It requires that individuals must be encouraged to admit openly the mistakes they make, bear responsibility, and never try to hide them. They must also be helped to learn from the mistakes they make, to avoid the causes that may lead to making mistakes in the future, and to consider the error as a point where one can stop to know its reasons and be aware not to repeat it.

Persuasion requires that the parties admit the mistakes they make against one another, and provide the circumstances that enable them to reduce the occurrence of errors, and not to hunt down mistakes.

Studies confirm that most persons blame themselves and feel guilty when they err against others, but perhaps they cannot admit those mistakes for fear of embarrassment or humiliation. They may also fear being socially cast out, or that admitting would be utilized against them. It is necessary in such situations that the erring persons be assured that their error will not be used against them and they will be the focus of attention and

respect if they promised they would not make those errors again.

It is noticeable that the erring persons do not apologize for their mistakes if they were not convinced that they have erred, if it were disadvantageous to them to admit, or they were not convinced that repeating the same mistake has any disadvantages in future.

Erring persons should be encouraged to apologize and show gratitude to those who draw their attention to the errors they make, and try to amend. Omar bin Al-Khattab asked Allah (HBG) to have mercy on those who draw his attention to the mistakes he might be making, saying, “Allah has mercy on all those who show me my faults,” since the fault could be a cause to bring the erring person closer to Allah’s (HBG) mercy, because Allah (HBG) promises the repenting persons of paradise.³⁹

Levels of Apology

Apologizing for mistakes falls into levels according to its difficulty as follows:

- ❖ Level one: admit making a mistake, which is easy to do.
- ❖ Level two: admit making a mistake, and regret.
- ❖ Level three: admit and regret and apologize, and confirm that the error will not be repeated in future, and that the erring person wishes he/she had not done anything wrong.
- ❖ Level four: admit and make an offer to the person erred against in which they assure that they will amend and offer compensations for the damages caused by that error, and this is powerful apology.

Situations Where Apology Is Ineffective

- Misdeeds, such as murder, disbelief in Allah (HBG), and polytheism. The glorious Koran tells that Allah (HBG) does not forgive for polytheism or atheism, ﴿Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed.﴾⁴⁰
- Insistence on guilt.
- Late apology, Allah (HBG) says in the glorious Koran, ﴿(It was said to him): "Ah now!- But a little while before, wast thou in rebellion!- and thou didst mischief (and violence)!﴾⁴¹
- Apology is not accepted if the same mistake is repeated by the same person, because the previous apology did not prevent from erring a second time.

Islamic discipline gives clear evidence that confirms the necessity to admit the error in order for relations among individuals to be straight. The glorious Koran refers to the guilt of Adam (pbuh) and his wife, when they ate from the forbidden tree following the insinuations of Satan. Allah (HBG) says, ﴿Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before): he said: "Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever.﴾⁴² But they admitted their guilt, apologized, and asked for forgiveness, Allah (HBG) says, ﴿They said: "Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost.﴾⁴³

The same was with Prophet Moses (pbuh), when he admitted the fault of killing the Egyptian in defense of the Israelite, who appealed to him for help. Prophet Moses (pbuh) apologized and told Pharaoh that then he was straying, and it was before Allah (HBG) bestowed him with prophethood, ﴿(Pharaoh) said: "Did we not cherish thee as a child among us, and didst thou not stay in our midst many years of thy life? And thou didst a deed of thine which (thou knowest) thou didst, and thou art an ungrateful (wretch)!" Moses said: "I did it then, when I was in error."﴾⁴⁴ Similarly, the brothers of Prophet Joseph (pbuh) admitted their guilt and told their father that they threw Joseph (pbuh) in the well, and asked for forgiveness. The wife of the Great "Aziz" of Egypt also admitted later that she was the one who sought to seduce Joseph (pbuh) and apologized for that.

When one errs, one has to apologize and ask for forgiveness. At the same time, one should not commit the same error again, or else that apology would be ineffective, and one has to ask forgiveness for that apology. In return, individuals should accept the apology, as Prophet Mohammed (pbuh) emphasizes when he says, "Anyone who does not welcome his brother Muslim's apology of, he should be taken for the collector of taxes." The collector of taxes is the unjust person who levies people illegally, thus doing injustice. That is, if one apologizes for the wrongdoing, the others have to accept the apology or else they should be blamed for rejecting it and be held responsible for that as unjust persons.⁴⁵

Prophet Mohammed (pbuh) used to say, "Find an excuse to your fellows", which is the highest degree of kindness. The Muslim scholar, Ibn Serene, also says, "If you come to know something about your fellow, then find

an excuse for him, and if you could not find any, then say to yourself, 'perhaps he has an excuse that I do not know.'",⁴⁶

Some individuals are too kind and forbearing that they forgive and forget, like the South African black woman who disclaimed her right at the amnesty hearing of the murderer of her son and husband, and not only that, but she adopted the murderer. Everybody was so surprised that the police officer fainted on hearing her make this request.⁴⁷

Bracelet with Missing Stones and a Bottle One Quarter Full of Perfume



Mrs. Thompson, An elementary teacher, stood in front of her fifth grade class on the first day of school. she looked at her students and said that she loved them all the same. But that was impossible, because there in the front row, slumped in his seat, was a little boy named Teddy Stoddard. Mrs. Thompson had watched Teddy the year before and noticed that he didn't play well with the other children, that his clothes were messy. Teddy could be unpleasant. It got to the point where Mrs. Thompson would actually take delight in marking his papers with a broad red pen, making bold X's and then putting a big "F" at the top of his papers.

At the school, Mrs. Thompson was required to review each child's past records. However, when she reviewed his file, she was in for a surprise. Teddy's first grade Teacher wrote, "Teddy is a bright child with a ready laugh. He does his work neatly and has good manners...he is a joy to be around." His second grade teacher wrote, "Teddy is an excellent student, well liked by his classmates, but he is troubled because his mother has a terminal illness and life at home must be a struggle." His third grade teacher wrote, "His mother's death has been hard on him. He tries to do his best but his father doesn't show much interest and his home life will soon affect him if some steps aren't taken." Teddy's fourth grade teacher wrote, "Teddy is withdrawn and doesn't show much interest in school. He doesn't have many friends and sometimes sleeps in class."

By now, Mrs. Thompson realized the problem and she was ashamed of herself. She felt even worse when her students brought her Christmas presents, wrapped in beautiful ribbons and bright paper, except for Teddy's present for it was clumsily wrapped in the heavy, brown paper of a grocery bag. Mrs. Thompson took pains to open it. Some of the children started to laugh when she found a rhinestone bracelet with some of the stones missing and a bottle that was one quarter full of perfume. But she stifled the children's laughter when she exclaimed, how pretty the bracelet was!

She put it on and dabbed some of the perfume on her wrist. Teddy Stoddard stayed after school that day just long enough to say, "Mrs. Thompson, today you smelled just like my Mom used to." After the children left, she cried for at least an hour. On that very day, she quit teaching reading, writing, and arithmetic. Instead, she began to teach children. Mrs. Thompson paid particular attention to Teddy. His mind seemed to come alive. The more she encouraged him, the faster he responded. By the end of the year, Teddy had become one of the smartest children in the class.

A year later, she found a note under her door, from Teddy, telling her that she was the best teacher he ever had in his whole life. Six years went by before she got another note from Teddy. He then wrote that he had finished high school, third in his class, and she was still the best teacher he ever had in his whole life.

Four years after that, she got another letter, saying that would soon graduate from college with the highest of honors. He assured Mrs. Thompson that she was still the best and favorite teacher he ever had in his whole life. Then four more years passed and yet another letter came. This time he explained that after he got his bachelor's degree, he decided to go a little further. The letter explained that she was still the best and favorite teacher he ever had. Now his name was a little longer. The letter was signed, Theodore F. Stoddard, MD.

There was yet another letter that spring. Teddy said he was going to be married. He was wondering if Mrs. Thompson might agree to sit in the place at the wedding that was usually reserved for the mother of the groom. Mrs. Thompson did. She wore that bracelet, the one with several rhinestones missing. She made sure she was wearing the perfume that Teddy remembered his mother wearing on their last Christmas together. They hugged each other, and Dr. Stoddard whispered in Mrs. Thompson's ear, "Thank you, Mrs. Thompson, for believing in me. Thank you so much for making me feel important and showing me that I could make a difference." Mrs. Thompson, with tears in her eyes, whispered back. She said, "Teddy, you have it all wrong. You were the one who taught me that I could make a difference. I didn't know how to teach until I met you."

<http://www.truthorfiction.com/rumors/t/teddy.htm>

Courage

Courage is the disciplined emotional power that stands against problems and perils with forethought and consideration, and without faltering. It is a moral virtue, resolution, patience, steadiness, composure, resistance to temptation, ability to win and to defeat fear, and willingness to endure disadvantages portended by fear in order to win better advantages. Courage is a prerequisite for the continuity of sound and virtuous life, it is the guard of virtues, and it indicates approaching what is useful, drawing away from what is harmful, and overcoming dread. Courage is displayed by words and deeds, and it should be reasonable and conforming with wisdom so that it would not be foolishness, recklessness, or being cast in perilous situations, The Arab poet says,

Opinion comes before the courage of courageous,
It comes first, courage in the second place.
When they both meet in one soul,
It would be exalted everywhere;
And perhaps a youth would stab his mates
With opinion, before the stabbing of horns.

Courage is not limited to a specific age, race, faith, or economic, social, or educational level, and it is not related to physical power, but it is as the Arab poet says,

You may see the slim man and despise him,
But beneath the skin a fierce lion lies.

Environment plays a role in giving individuals the required courage and developing it in them. This is achieved as long as there is much freedom and many

options for them in that environment which encourages diversity and pluralism and provides opportunities that allow overcoming failure. It is worth mentioning that such environment is not available in backward countries, which enhance hesitation and indecision, impose penalties on those who fail instead of encouraging them to succeed, and do not provide opportunities and options.

Persuaders have to be brave in order to persuade others as much as they can with the opinions that they think help attain humanistic goals. The messengers and prophets, especially the Prophets of Inflexible Purpose, were the bravest and most enduring among people in persuading others to follow the law of Allah (HBG) in spite of all the threats and worldly temptations to abandon their missions. Thus, Allah (HBG) enjoined Prophet Moses (pbuh) to be daring and to not be afraid of others, when Prophet Moses (pbuh) was frightened as the rod he was holding turned into a serpent; Allah (HBG) says in the glorious Koran, ﴿Now do thou throw thy rod!﴾ But when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: "O Moses!" (it was said), "Fear not: truly, in My presence, those called as apostles have no fear,"-⁴⁸

Prophet Mohammed (pbuh) used to seek refuge from cowardice in his prayer, "O God, I seek refuge with thee from care, cowardice, avarice, predominance of debt, and subjection of men." An example of Prophet Mohammed's (pbuh) bravery was when Quraish threatened to kill his uncle, Abu Talib, if he would not give up calling people to Islam. He told his uncle, "O Uncle, by Allah, if they put the sun at my right and the

moon at my left to renounce this matter until Allah shows it, or I die for it, I would never renounce it.”

Imam Ali Bin Abi Talib, who was one of the most courageous of Muslims, said of Prophet Mohammed’s (pbuh) bravery, “When it becomes very hard in battle, and our eyes redden, we seek protection with the Messenger of Allah [Prophet Mohammed], and then no one was closer to the enemy than he. And it was at the Battle of Badr that we sheltered ourselves in him and he was closer than we were to the enemy.” Because of the Prophets’ (pbuh) courage, the Muslims triumphed in the Battle of Hunayn, as he stood unwavering, steadfast, and composed, facing the enemies chanting, “I am the Prophet undoubtedly, I am the son of Abdul-Muttalib.” He was brave to the end when he could achieve victory for Islam. He said, “Strong believers are better than the weak ones,” and Imam Ali bin Abi Talib said, “I wish Allah would not clear me of generosity and courage.”

Part of courage is that the parties involved in persuasion take responsibility for the consequences of persuasion, and would not disavow them whatever they be, for fear of threats, or in hope of getting some specific rewards when persuasion aims at effecting fundamental changes that have vital effect on the future of society. The glorious Koran refers to situations where persuaders disowned their persuadees for fear of the consequences of persuasion. Allah (HBG) says, ﴿(Their allies deceived them), like the Evil One, when he says to man, "Deny Allah.": but when (man) denies Allah, (the Evil One) says, "I am free of thee: I do fear Allah, the Lord of the Worlds"﴾⁴⁹ He also says, ﴿Then would those who are followed clear themselves of those who

follow (them): They would see the penalty, and all relations between them would be cut off.⁵⁰ Persuadees must also be as brave as to bear responsibility and to not claim that they were misguided when persuaded. The Arab poet says in this regard,

The bravest brave to me is that
Who sings but his tears in the eyelids.

AMERICAN HERO!

Sherron Watkins, the Enron employee, had the courage to write a memo to her boss, CEO Kenneth Lay, expressing her strong concern about the unethical and illegal accounting practices then taking place at Enron, and warning that the company “could implode in a wave of accounting scandals.” Tragically, her memo went unheeded and the giant energy corporation fell into bankruptcy and criminal investigation, causing thousands of unsuspecting employees to lose their jobs and life’s savings.

Although her memo did not save Enron, her courage made her stand up for what was right.




Ps.: Sherron Watkins, 42, vice president of corporate development in Enron's global finance division.

William Ury, *The Power of a Positive No*, (New York: Bantam Book, 2007), p.40.

Chapter Three

PERSUADER

he persuader is the one from whom persuasion is launched. He/she must have issues, ideas, and/or products, and tries to persuade others with them, or persuade them to do what he/she wants of them, and to abandon all that is contrary to the topic of persuasion. He/she may persuade them directly or via mediators, in surroundings that may provide many opportunities, or may be full of difficulties that stand against the attainment of goals.

The persuader could be parents, salespersons, politicians, manager, teacher, clergy, or any individual or group of individuals who have an issue and try to persuade others with it.

Moral responsibility falls on the persuader, arising from his/her stature, the promises and commitments towards the persuadee, and the outcome of persuasion. The persuader is accountable for commitments by persuadees as well as conscience according to the moral values and criteria that prevail in the surroundings of persuasion.

Persuaders should not expect success or achievement of goals in all persuasion processes. Rather, they must put in mind the probability of failure or of resistance on the part of persuadees. The reason could be weakness in their ability to persuade, or that the surroundings does not provide the suitable opportunities

that enable them to achieve what they wanted, or because the persuadees are prejudiced and reject the subject of persuasion entirely.

The persuader has to look at failure as something that could happen to everybody, and that it may give him/her in certain instances the experience required for achieving success another time, in order not to be frustrated or disappointed. He/she should also study the causes of failure, and take action to overcome those causes and attain the goals of persuasion in future.

Figure 3-1 shows the persuader sending many persuasive messages to many persuadees (P^1, P^2, P^3, \dots) or may direct one message to one persuadee many times, or many different messages (M^1, M^2, \dots) to the same persuadee.

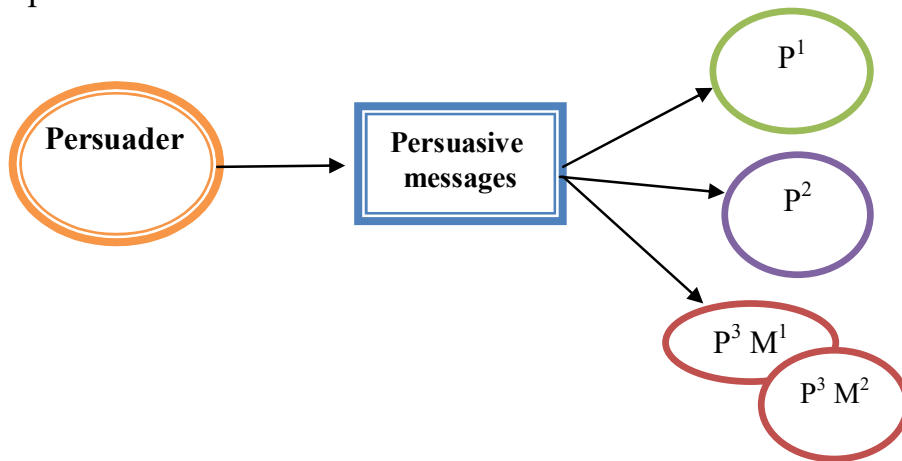


Figure 3-1: Persuader sending persuasive messages to persuadees

Functions of the Persuader

The persuader's functions start with his/her first thinking of persuasion but do not end with its end, rather, they continue until the persuader is quite sure that the persuasion process has achieved its goals in changing ideas and/or behavior of persuadees. The persuader has to manage those functions perfectly according to a carefully prepared plan based on systematic groundwork showing the goals that could be attained by persuasion very accurately. The plan should also show requirements and manner of the fulfillment of the plan, and evaluation of persuasive performance from several perspectives to know its weak and strong aspects in order to enhance the strong ones, and to reduce the effect of weaknesses in the future. The following are the functions of the persuader: Choose the topic of persuasion carefully, define its dimensions objectively and accurately, know its current and future effects on the parties of persuasion, and gather data and information that support it from all available sources.

- ☒ Define the goals of persuasion very accurately and objectively, provided that those goals are attainable under the existing possibilities of the persuader and the surroundings of persuasion. This has been tackled in detail in chapter two.
- ☒ Define the individuals targeted by persuasion accurately, and gather correct and objective information about them. Then sort them according to age, gender, education, social or economic levels, and political, national, or religious belonging, or

according to any other criteria related to the topic of persuasion. In addition, know their values, needs, desires, people or parties that influence them, those they take as example in ideas and behavior, and the extent of their capacity to accept or resist the persuasive message. Persuaders may seek the help of psychologists to know which manner of persuasion facilitates it, particularly in subjects with which the targeted individuals may not be easily persuaded. The persuader has to encourage the targeted individuals to discuss the topics of persuasion openly.

- ☒ Prepare the persuasive message in view of the persuadee's character and subject of persuasion, provided that the language used is fluent, touching, and convincing. The paragraphs are to be clear and arranged according to importance of information included, and supported by evidences and proofs that affect the persuadee's mind and emotions. It is good to seek the assistance of experts in preparing and laying out persuasive messages, such as mass media and advertising companies in order for the message to be more effective.¹
- ☒ Deliver the persuasive message to the audience targeted by persuasion in the proper time and place, using techniques selected in view of the subject of persuasion, the nature of persuadees in terms of number, gender, age, educational and social level, distance between persuader and persuadees, and cost of using those techniques. The message should be repeated as a whole or in parts that emphasize the

meaning to be communicated, with examples that support the persuader's point of view.

- ☒ Prepare the persuasion agenda; this includes all the activities that should be carried out to persuade the targeted audience. The agenda is arranged according to the significance of those activities so that the less important would not overlie what is more important. Flexibility should be taken into consideration in the message so that it would be possible to make any changes according to the development of the situation.
- ☒ Provide human, material, and financial requirements needed to carry out persuasion activities competently
- ☒ Select appropriate methods of persuasion in view of the nature of persuasion subject, the sides targeted by persuasion, and other alternatives that affect persuasion. This will be fully elaborated in a subsequent chapter.
- ☒ Prepare and manage the targeted individuals emotionally to accept the persuasive message directly, or indirectly through other parties that can influence them unknowingly, or individuals or groups specialized in persuasion, as when marketing firms seek the aid of advertisers to persuade customers with products they sell.
- ☒ Arrange the objective circumstances for persuasion according to a study of many variables such as the subject of persuasion and its importance and effects on the future of persuasion parties, taking into

consideration the persuadees' state of affairs from different emotional, economic, social, and educational aspects, as well as the individual differences among them, and other variables.

- ☒ Start persuasion activities after making sure that all requirements of creating an atmosphere of mutual trust, good intent, and willingness to cooperate, have been provided, and taking care that the first impression persuadees get is to be at its best since it is also the last impression. The end of each session should be full of constructive and friendly relations and prepare for cooperation in the following sessions.
- ☒ Forestall persuasion resistance, or confront it competently when it shows up, after recognizing its causes, goals, firmness, and the parties that stand behind it, provided that actions be taken with humanistic methods and with the minimum of sacrifices.
- ☒ Evaluate the outcome of persuasion process, recognize the positive and negative aspects of planning and carrying it out, learn from the mistakes, and take action to enhance positive aspects in the future.

Persuaders may undertake all activities required for persuasion by themselves, yet if that is not possible, they may seek the aid of others, consulting them to know what exactly to do, particularly in persuasion processes that have other variables unknown previously.

Persuader's Qualifications

- Managerial qualifications that enable to plan for the persuasion process, define its goals and activities that help to reach those goals, and provide for the requisites of carrying out the process and evaluating the competence of planning and implementing it.
- Social qualifications to help in perfecting the art of making friends, or at least establishing friendly relations with others; it is worth mentioning that those qualifications are not accessible to everybody, but could be available for those who are willing to have them by practicing how to establish social relations, provided that they have the gentleness of nature and rise above irritation and malice, as the Arab poet says,
The high in rank does not bear a grudge,
And the resentful cannot gain nobleness.
- Education and intellectual qualifications and a wide experience in the subject of persuasion, as well as ability to utilize those qualifications competently to influence persuadees and persuade them.
- Behavioral and psychological qualifications that enable to control passions while carrying out persuasion.
- Qualifications that enable to identify the decision makers in persuasion, in order to achieve goals without loss of efforts. In certain cases, the persuader discovers that the person he/she succeeds in persuading is not the one who can make a decision, then all the trouble taken beat the air without attaining the goals in prospect. The persuader can

know who may be the decision makers by asking the persuadee some questions such as “Supposing that you liked the subject of persuasion, what is the next step?” or “Is there anybody else who shares you the making of decision?” He/she may also ask, “If you want to go on in the process of persuasion, who is the person that we should contact to persuade him/her too?” Or, “The other persons who were persuaded preferred that they share the decision with other persons, so who are the ones you suggest that we may contact and ask to join you in persuasion?”

- Skills and qualifications that enable persuaders to communicate with others, to prepare and lay out a persuasive message capable of addressing the persuadees verbally, socially, mentally, and emotionally, and to convey the message through channels that help to deliver it in the right place and time, with the minimum cost, effort, and time.
- Verbal qualifications that enable to produce a persuasive discourse characterized by clarity, simplicity, brevity, and moving rhetoric, and to express thoughts clearly, logically, and successively arranged according to the importance of thoughts in a language that recipients can understand. Therefore, Allah (HBG) chose His messengers from among their nations so that they take up with them and know their values, customs, and goals, and be able to address them with the same language. This is emphasized in the glorious Koran, as Allah (HBG) says, ﴿We sent not an apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power, full

of Wisdom² Prophet Mohammed (pbuh) also says, “Allah did not send a prophet if not in the tongue of his people,” so that to facilitate communication and understanding, and establish a kind of emotional affinity between the prophets and their nations.³

- Qualifications of mastering the making of the persuasive answer or what is known as repartee, to be able to answer any of the persuadee’s queries quickly, provided that the answers be reasonable, precise, clear, concise, interesting and persuasive. Moreover, the persuader has to have cleverness, which enables to avoid awkward situations in a way that satisfies all parties.
- Financial possibilities that provide for all human, material, and technical requirements of persuasion competently.

Persuader’s Behavior

Behavior is defined as a series of preferences and practices carried out by individuals when they move from one position to another. It is the outcome of an individual’s response to a stimulant or more in a certain situation.⁴ Behavior is the activity that expresses the values and ethics of individuals when related to others, and they acquire it from the surroundings after a vast amount of accumulated experiences, information, successes, and failures. Each behavior has its motives and goals determined by rules related to individual, time, social circumstances, or other possibilities.

Persuasive behavior of individuals depends on many variables, such as type of persuaders’ character, their skills, goals, possibilities, nature of persuasive issue as

for its importance and complexity, persuadees' behavior, and data in the surroundings of persuasion. No persuasive behavior could be implemented in all persuasion processes, therefore persuaders have to modify their persuasive behavior when they realize that their behavior does not enable them to attain their goals competently.⁵

It is necessary to select the appropriate behavior for each persuasion process to be in agreement with its data and surroundings, and help it reach the desired goals competently. The following is the persuasive behavior of each of weak and strong characters:

The strong character is distinguished by being unambiguous in thoughts and behavior, and can effect fundamental changes in them according to circumstances and within the principles it embraces. It seeks to attain sensible and accurately defined goals. It can restrain its emotions, respects diversity and the others, admits its mistakes and apologizes for them. It is persistent, and able to overcome the disadvantages of failure. It is also distinguished by independence, and ability to establish friendly relations with others, cooperating with them, influencing them, and persuading them easily. The weak personality, on the other hand, has no definite goals to attain, and is distinguished by subordination to others in thoughts and behavior, and fear of change. It does not rely on its abilities in facing problems, and is unexceptional in thoughts or behavior. Thus, the others cannot be persuaded by the behavior and ideas of a weak character, since they cannot take the weak as an example to follow.

No doubt that some people were born stronger than others, since individuals inherit some of their psychological traits as they inherit physical features, but that does not mean that those who do not inherit strong personality cannot acquire it. The psychological traits, which individuals get from parents, can be changed, improved, added to, or deleted according to circumstances and experiences, as well as their persistence and resistance. This means that individuals with weak personality can develop strong personality with time and vice versa.

Persuader's Traits

It is not possible to know all traits that should characterize the persuader's personality, but one may say that there is a set of behavioral, educational, cognitive, and social traits, as well as experiences, which persuaders should have. The following are some of those traits.⁶

- ❖ High credibility, objectivity, acceptability, and commitment to ideas and behavior.⁷ If the persuader promises something, he/she must be up to the fulfillment of promise, unless something might happen that may hinder fulfillment. In addition, persuaders must be honest in introducing themselves and presenting the subject and goals of persuasion, as well as their possibilities. They have to display facts about the subject of persuasion as they understand and think of them, without exaggeration in explaining its simplicity and far from misguidance, falsity, and misrepresentation of facts. They should clarify very accurately and objectively the weakness and uncertainty of the subject of persuasion.⁸
- ❖ Self-confidence, as well as ability to choose subjects

that stir the persuadee's interest, with full knowledge of, and faith in, those subjects. In addition, obtaining information, facts, charts, statistics, and drawings that support the subject and presenting them with enthusiasm to motivate the persuadees to accept them. Facts show that many persuaders fail in persuading others with subjects though they be very important simply because they could not present them with the enthusiasm that moves the audience's willingness to accept them. Therefore, the more important the subject is, the more enthusiast the persuader should be. Persuaders should have empathy towards persuadees to determine what is important in the subject. They should have knowledge, insight, and experience in the subject, as indicated in the glorious Koran, when Allah (HBG) says, ﴿Say thou: "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to Allah. and never will I join gods with Allah."﴾⁹ They must avoid subjects of which they lack knowledge so that they would not be embarrassed or offended by persuadees. Allah (HBG) enjoins humans to be away from what they do not know, He says in the glorious Koran, ﴿And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)﴾¹⁰

- ❖ Pragmatism; persuaders should be realistic, not too optimistic and not too pessimistic about the achievement of goals.
- ❖ Persistence and diligence; persuaders should not stop persuasion process when they notice first signs of rejection by persuadees, but they have to persevere and persist with skillful and pleasing methods.

Thomas Carlyle says, "It is not a lucky word, this name 'impossible'; no good comes of those who have it so often in their mouths." However, the persuader has to stop when he/she finds that persistence yields no result, or when the persuadee's response becomes negative because of it.

- ❖ Consistency and abidance by principles throughout the stages of persuasion, because that gives the persuader the power that helps to incite the targeted persons to be persuaded with the subjects he/she presents to them.¹¹ The Roman emperor, Marcus Aurelius Antoninus (121 – 180 A.D.), says, "Never esteem anything as of advantage to thee that shall make thee break thy word or lose thy self-respect."¹²
- ❖ Ability to evoke the positive motives in the persuadees, avoiding all that may improperly and dishonestly provoke sensation; and willingness to lose the opportunity of persuading the targeted audience when winning it distresses the persuadees and causes unnecessary damages to parties of persuasion.
- ❖ Extroversion and flexibility; the persuader would allow discussion of all ideas and suggestions and options presented by the opposite side, respect diversity and pluralism, accept criticism, and show openness before embracing any idea or option. Persuaders should not impose their own convictions and thoughts on others by threat or coercion in order not to fall in endless material and immaterial losses, most serious of which is that others would decline being persuaded in future.¹³
- ❖ Believe that respect to persuadees comes not from weakness and insecurity but from strength, confidence, and respect for the self. Persuader gives

respect to others not so much because who they are, but because who he/she is. Respect is an expression of one's self and values. To be respected means to be seen and to be heard – every human being deserves that chance. Since these feelings are perfectly natural, it is important to understand why giving respect serves one's interests.¹⁴

- ❖ Presence of mind, insight, broad mindedness, ability to analyze alternatives and relate effects to causes, as well as ability to remember, imagine, expect, and realize. Persuaders must also have the ability to effect a contradiction inside the persuadees' self between what they should think or feel and what they really think and feel. They have to approach those with whom they disagree, understand the surroundings of persuasion in view of contingencies and alternatives, benefit from past experiences, envision the future, and accept negative outcomes.¹⁵
- ❖ Implement the strategy of integration with persuadees, understand their goals, needs, interests, and beliefs, and make them feel as if they can be integral part in persuasion, and can help complete the needed possibilities and abilities that facilitate the achievement of goals. The persuader has to confirm to persuadees that he/she will try to achieve their goals with the same interest in achieving personal goals, and should not try to achieve only personal interests at the expense of others' interests, following what Prophet Mohammed (pbuh) said, "Like for your brother what you would like for yourself".
- ❖ Seek the achievement of humanistic goals through persuasion, and use humanistic methods and means for that purpose. Persuaders should not make ends justify

the means, or give up moral values and humanistic goals for the sake of winning the targeted audience and persuading them. They should also defend their ideas and thoughts in proper ways.¹⁶

- ❖ Take the initiative by presenting the subject of persuasion to persuadees boldly and fearlessly, and create helpful opportunities and make use of them lest they will not be available a second time. In this regard the Arab poet says,

If you have an opinion, be resolute,
For to hesitate is to despoil opinion.

- ❖ Courage and boldness required for admitting mistakes in order to enhance persuadees' trust and appreciation, to win the persuadees, incite them to be persuaded, encourage them to respect honesty, and make them avoid deception, dodging, and hiding of errors.
- ❖ Effective good manners, avoiding cynicism of persuadees' convictions and accustomed beliefs, and stultifying their opinions. Persuaders have to understand persuadees' criticism and remarks with openness, consider those remarks, make use of them, and keep totally away from all methods of coercion, following what Allah (HBG) says in the glorious Koran, «Let there be no compulsion in religion»¹⁷ They seek the aid of any method that falls within the frame of wisdom and beautiful preaching, which is emphasized in the glorious Koran when Allah (HBG) says, «Invite (all) to the Way of thy Lord with wisdom and beautiful preaching;»¹⁸ They would not challenge the persuadees, provoke them, or be suspicious of their intents, so that not to provoke them to reject persuasion or gather their possibilities to defend their

opinions and behavior with unreasonable contention. They avoid discourtesy, rudeness, and dispute so that the persuadees would not shake off from, and reject communicating with, them. Allah (HBG) says in the glorious Koran, «It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for ((Allah)'s) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).»¹⁹ If persuaders were forced into dispute, they must do as Allah (HBG) says, «and argue with them in ways that are best and most gracious:»²⁰ Thus, Prophet Mohammed (pbuh) emphasized good manners in many of his sayings as when he says, “Nothing is put in the balance heavier than noble morality,” and, “The most loved of me and nearest to my seat in the Day of Judgment, are the best of you in morals.” In this regard, the Arab poet says relating good morals to survival of nations,

Truly, nations are ethics as they remain,
For when their morals sink, they perish.

Persuaders must not be impatient or infuriated when the opposite parties accuse them of lying or deride them, but they do good to those who offend them. They are friendly, good-natured, can get along with others and make others get along with them, since humans love those who appreciate them, be persuaded with ideas and behavior of those who treat them kindly, and reject those who are rude and arrogant. Prophet Mohammed (pbuh) emphasized the importance of dealing with others kindly saying, “Truly that Allah gives for kindness what He does not

give for cruelty.” He also called people to let compassion, love, and mutual compliance prevail, and to reject rudeness, lack of sympathy, and rigidity in attitude or position. He said, “Be kind with your brethren.”

- ❖ Kindness and calmness in conversation, using gentle expressions that have deeper effect on the self than stringent argument. Persuaders master the methods that enable them to persuade the targeted individuals without letting them feel awkward or humbled by changing their ideas and behavior, or to help them find excuses for rejecting persuasion. Thus, Islam considers the gentle word a charity, it is commended and it yields its fruit in all situations, and to all people. Therefore, persuadees must be addressed by the best titles or names, as when Prophet Mohammed (pbuh) addressed Hercules by “The Great of the Romans.” There are many instances in the glorious Koran, which enjoin people to be kind in addressing others, as when Allah (HBG) told Prophets Moses and Aaron (pbut) to speak gently to Pharaoh, ﴿But speak to him mildly; perchance he may take warning or fear (Allah).﴾²¹ This verse shows a great wisdom, that though Pharaoh was very arrogant and tyrannical, and Prophet Moses (pbuh) was the chosen messenger of Allah (HBG), yet Allah (HBG) ordered Prophet Moses (pbuh) to speak to Pharaoh mildly and gently.
- ❖ Ability to activate the role of persuadees in persuasion, giving them the opportunity to display their thoughts and the supporting evidences openly, because if persuadees were not given the proper chance to present their thoughts openly, they would concentrate on how to express them and would not

listen to the speech directed to them, realize its significance, or be persuaded. At the same time, persuaders are not going to allow the persuadees to control discussion, and then turn to defend their thoughts, unless that would be intentional as a method of persuasion.

- ❖ Accept opposition and never ignore or provoke the opponents, or seek to destroy them, but deal with them constructively, listen to the opposite thoughts, and make them feel that their opinions and observations are the focus of attention and consideration. At the same time to overlook their errors and faults, particularly the unessential ones that have no negative effects, according to the old wisdom that says, “Dignify yourself by disregard,” and try to find excuses for the persuadees’ mistakes.
- ❖ Master the art of detecting the impulses and expected reactions of the individuals targeted by persuasion as soon as possible before starting persuasion. The glorious Koran refers to the use of this method by the Queen of Sheba, who sent a gift to King Solomon (pbuh) in reply to his message to see his reaction to it and whether he would stop sending her more messages. Allah (HBG) says, ﴿"But I am going to send him a present, and (wait) to see with what (answer) return (my) ambassadors."﴾²² She was sure that King Solomon (pbuh) was a prophet when her messengers came back with her gift telling her that King Solomon (pbuh) rejected it because he felt she was coaxing him.
- ❖ Having a balanced character spiritually, emotionally, and intellectually, with reactions that are stable and appropriate to situation. Persuaders restrain their feelings when provoked by persuadees, and not get

irritated or despondent like Prophet Jonah (pbuh) as indicated in the glorious Koran, ﴿And remember Zun-nun, when he departed in wrath: He imagined that We had no power over him! But he cried through the depths of darkness, "There is no god but thou: glory to thee: I was indeed wrong!"﴾²³

- ❖ Give others hope in the subject of persuasion, speak to them on basis of open opportunities, and raise their aspirations to the level where they be encouraged to think of the probable advantages they would get from persuasion. Yet those expectations and prospects should not be unattainable or inaccessible. Persuaders keep persuadees away from desperation and frustration, and are keen not to complain or tell about their personal troubles, agonies, and difficulties, since all individuals suffer the same. The persuadees are not obliged to share the persuaders their feelings.²⁴ However, they have to respect the suffering of others and help them overcome troubles, or mitigate the effect of suffering on them.
- ❖ Take care of the deceptive persuadees, who say what they do not believe in, and show their conviction and support but hide the opposite. The glorious Koran refers to such individuals saying, ﴿O Messenger. let not those grieve thee, who race each other into unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no faith;﴾²⁵ At the same time, persuaders have to take care of those who would be persuaded with the thoughts and behavior as long as they gain benefits, but soon they will turn their back and reject persuasion when those benefits cease. This has been emphasized in the glorious Koran when Allah (HBG) says, ﴿There are among men some who serve Allah, as it were, on the verge: if good befalls them, they are,

therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see! »²⁶

- ❖ Believe in the relativity of truth, that truth is not owned by one person, but it is the quest of everybody, whoever finds it would follow it. Persuaders have to realize that good relations with persuadees have positive effects on persuasion.
- ❖ Advance relations with persuadees to the level where both get such feeling or desire as to think of “both of them” and not “each one of them.” This requires that they extend the common grounds and similarity in thoughts, concerns, and personal traits, as well as lifestyle, and other common points, and avoid the subjects that widen the gap between them.²⁷
- ❖ Master the art of dealing with unexpected events during persuasion, whose source is the persuadee or the surroundings, or the changes that of circumstances. Persuaders have to hold together in front of surprises and expect more surprises that could complicate matters.
- ❖ Realize that the skill of persuasion, like any other skill, does not develop without practice, application, and training, and that to be satisfied with theoretical aspects does not make one skilled in persuasion whatever knowledge one may get.
- ❖ Behavior and appearance are appropriate to surroundings of persuasion.

Acquiring Experience in Persuasion

It is not difficult to acquire experience in persuasion, but that requires desire, perseverance, and effort. Muhammad Ali Clay said, “I passed through a very long

way before I danced under the light.”²⁸ The following are additional points:

- ▶ Define the subject in which to excel, since there are many scopes of acquiring experience in persuasion, as for example changing ideas, behavior, or attitudes of individuals, or persuading them with certain products.
- ▶ Be familiar with persuasion literature.
- ▶ Join the persuasion training programs.
- ▶ Prepare a persuasion project to persuade others with a particular idea and present that to experts in persuasion to determine its competence, weak, and strong points, and make any necessary modifications accordingly.
- ▶ Choose a sample of individuals and try to persuade them with the subject of the persuasion project, make notes and write down any remarks on, and criticism of, the project while it is being carried out. For example, to prepare a project in which a co-employee is to be persuaded that the problems he/she encounters at work is due to lack of cooperation with the superior, and that he/she can overcome those problems and become successful if he/she understands how to deal with the superior and change his/her attitude towards him/her. For example to explain that working with the head of department is interesting and all that one needs to focus on is the positive aspects in order to be able to change attitude, and this is achieved if that employee follows other employees' manner of dealing with the superior.
- ▶ Make required modifications on the project according to the recent developments, remarks, and criticism directed to the project while being carried out.
- ▶ Evaluate the competence of persuasion after concluding it in order to enhance the positive aspects,

overcome the negative ones, and learn from mistakes.

Persuader's Recourse to Other Sides

Sometimes persuasion obliges the persuaders to recourse to other sides that would enable them to influence the persuadees and win them to be persuaded, hence attain the goals of persuasion. The most important sides that could help are the persuadees' friends, referees, opinion leaders, persuasion mediators, and experts in psychological and technical aspects of persuasion, who can help in influencing and winning the persuadees, and in preparing, laying out, and communicating the persuasive message.

Examples of Persuaders

Human history is full of many persuaders who conducted persuasion processes that aimed at persuading people to change their ideas and behavior. The following are some of those examples represented by the Messengers of Inflexible Purpose, who sought to persuade people to believe in Allah (HBG), the Angels, the revealed Books, the Messengers and Prophets, the Hereafter, and Destiny, good and bad. They were also persuading people to act according to that belief, and to avoid acts of disobedience, without coercion according to what Allah (HBG) says, ﴿Let there be no compulsion in religion﴾²⁹

I. Prophet Noah (PBUH)

Prophet Noah (pbuh) was grateful to Allah (HBG), as Allah (HBG) says, ﴿O ye that are sprung from those whom We carried (in the Ark) with Noah! Verily he was a devotee most grateful.﴾³⁰ He was trying to persuade people, who believed in heathen idols, to believe in, and worship, Allah (HBG) alone. Yet, they did not lend him their ears, though he was trying hard with them, day and night, privately and publicly, by arousal of interest and by arousal of fear.

Prophet Noah's (pbuh) people went too far in tormenting him, and declared their enmity to him. They derided him, threatened with pelting of stone and driving him out of the city, and accused him of a strayed mind, Allah (HBG) says, ﴿He said: "O my people! No wandering is there in my (mind): on the contrary I am an apostle from the Lord and Cherisher of the worlds!﴾³¹ The following are the lessons of Prophet Noah's (pbuh) persuasion:

- Persuasion processes may take a very long time. Prophet Noah's (pbuh) persuasion lasted for hundreds of years, yet he was persistent and he insisted on performing the task of persuasion. Allah (HBG) says in the glorious Koran, ﴿He said: "O my Lord! I have called to my People night and day: ... "So I have called to them aloud; Further I have spoken to them in public and secretly in private"﴾³²
- The persuader has to make the persuadees aware of all advantages they may get when they accept the subject of persuasion. Prophet Noah (pbuh) explained to his people all the advantages they would obtain if they accepted the message of Allah (HBG), which he was communicating to them. Allah (HBG) says in the

glorious Koran, ﴿Ask forgiveness from your Lord; for He is Oft-Forgiving; 'He will send rain to you in abundance; 'Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water). 'What is the matter with you, that ye place not your hope for kindness and long-suffering in Allah,- 'Seeing that it is He that has created you in diverse stages?﴾³³

- Persuaders have to be patient and to tolerate the annoyance of persuadees. Prophet Noah (pbuh) endured his people's ridicule and scorn. They used to tell him, when they saw him constructing the ark on land far away from water, "O, Noah, once you said you were a prophet and messenger, then you became a carpenter, did you denounce prophethood for carpentry!?" They also mocked him saying, "Why you build your ship away from the rivers and the sea? Would you get the bulls to drag it or the wind to lift it up?"³⁴

II. Prophet Ibrahim (PBUH)

Prophet Ibrahim (pbuh) was the friend of Allah (HBG), as indicated in the glorious Koran, ﴿Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in Faith? For Allah did take Abraham for a friend﴾³⁵

At first, he tried with his father with the kindest of words and manner to persuade him to abandon the worship of deities and idols and believe in Allah (HBG) the only god. Allah (HBG) says in the glorious Koran, ﴿Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing?﴾³⁶ Prophet Ibrahim (pbuh) told his people that the idols they

were worshipping did not hear or see, and could not hurt or be of help, thus, worshipping them was disadvantageous, ﴿They said: "We worship idols, and we remain constantly in attendance on them."﴾³⁷ However, they rejected persuasion with the argument that that was contrary to the creed of their ancestors who used to worship heathen deities. They began to threaten him by word and deed. The following are some of the lessons of Prophet Ibrahim's (pbuh) persuasion:

- Persuaders would know, by asking questions, the goals of persuadees and their manner of dealing with subjects of persuasion. Prophet Ibrahim (pbuh) asked his people what they worshipped in order to be able to refute their sham opinions and false convictions. He used to ask them if their gods could hear their prayer or see them, or do good or hurt them.
- It is not possible to change the customs and opinions of persuadees easily, particularly when they get used to them for a long time. Prophet Ibrahim's (pbuh) people rejected the message, which called them to believe in Allah (HBG), and abandon their idols. Allah (HBG) says in the glorious Koran, ﴿When it is said to them: "Come to what Allah hath revealed; come to the Messenger.: They say: "Enough for us are the ways we found our fathers following." what! even though their fathers were void of knowledge and guidance?﴾³⁸
- Persuaders have to make use of all the ways that help persuade the others to change their ideas and behavior. Prophet Ibrahim (pbuh) resorted to smash the idols worshipped by his people except the biggest one that they may ask it to prove that those idols were lifeless things that could not talk or protect themselves, Allah

(HBG) says, ﴿So he broke them to pieces, (all) but the biggest of them, that they might turn (and address themselves) to it.﴾³⁹ By doing so, he was able to make his people confess that the idols were lifeless and unresponsive things, Allah (HBG) says, ﴿Then were they confounded with shame: (they said), "Thou knowest full well that these (idols) do not speak!"﴾⁴⁰

- Persuaders may well present demonstrations that would give the persuadees no way other than to confess and accept persuasion. Prophet Ibrahim (pbuh) asked the king of the time, Nimrod, if he could make the sun rise from the west, because Allah (HBG) makes it rise from the east. The Nimrod was dumfounded proving his incapacity, Allah (HBG) says in the glorious Koran, ﴿Hast thou not Turned thy vision to one who disputed with Abraham About his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death". Said Abraham: "But it is Allah that causeth the sun to rise from the east: Do thou then cause him to rise from the West." Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah Give guidance to a people unjust.﴾⁴¹

III. Prophet Moses (PBUH)

Prophet Moses (pbuh) was the direct speaker to Allah (HBG), as indicated in the glorious Koran, ﴿Of some apostles We have already told thee the story; of others We have not;- and to Moses Allah spoke direct;-﴾⁴² He was raised in Pharaoh's house, and when he grew up as a vigorous, wise and knowledgeable young man.

Prophet Moses (pbuh) was persuading Pharaoh and his nation to believe in Allah (HBG) and let the Israelites leave Egypt. He faced great troubles because Pharaoh

was a tyrant and oppressor, who misguided his people and they obeyed him. Allah (HBG) says in the glorious Koran, ﴿Thus did he make fools of his people, and they obeyed him: truly were they a people rebellious (against Allah..)﴾⁴³ The following are the lessons of Prophet Moses' (pbuh) persuasion:

- Define the desired goals of persuasion very accurately. Prophet Moses' (pbuh) goal was to persuade Pharaoh to allow the Israelites leave Egypt, as indicated in the glorious Koran, ﴿So go ye both to him, and say, 'Verily we are apostles sent by thy Lord: Send forth, therefore, the Children of Israel with us, and afflict them not:﴾⁴⁴
- Be soft and kind with the persuadees, and this kindness should be displayed in addressing them, Allah (HBG) told Prophets Moses and Aaron (pbuh) to be gentle with Pharaoh, He says in the glorious Koran, ﴿"But speak to him mildly; perchance he may take warning or fear (Allah).">﴾⁴⁵
- Avoid talking about things of which one has no knowledge. Prophet Moses (pbuh) did not give any answer when Pharaoh asked him of the previous ages, as indicated in the glorious Koran, ﴿(Pharaoh) said: "What then is the condition of previous generations?" He replied: "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets,-﴾⁴⁶
- Enlightening the persuadees with the disadvantages of rejecting the persuasive message. Prophet Moses (pbuh) explained to Pharaoh that Allah (HBG) would torture those who refute and turn their back, Allah (HBG) says, ﴿'Verily it has been revealed to us that the Penalty (awaits) those who reject and turn away.'﴾⁴⁷

- The supremacy of argument and evidences presented by persuaders play a vital role in making the persuadee's supporters change their attitudes and give up supporting him/her. That happened with the sorcerers of Pharaoh whom he prepared to support him against Prophet Moses (pbuh). They soon believed in Prophet Moses (pbuh), ﴿So the magicians were thrown down to prostration: they said, "We believe in the Lord of Aaron and Moses".﴾⁴⁸ and declared their willingness to endure all penalties Pharaoh might impose on them, ﴿(Pharaoh) said: "Believe ye in Him before I give you permission? Surely this must be your leader, who has taught you magic! be sure I will cut off your hands and feet on opposite sides, and I will have you crucified on trunks of palm-trees: so shall ye know for certain, which of us can give the more severe and the more lasting punishment!" They said: "Never shall we regard thee as more than the Clear Signs that have come to us, or than Him Who created us! so decree whatever thou desirest to decree: for thou canst only decree (touching) the life of this world.﴾⁴⁹
- Admit all errors and offenses made against the persuadees and against others as well, and express willingness to bear responsibility in order to show good intention. Prophet Moses (pbuh) acknowledged the murder of the Egyptian and apologized, as indicated in the glorious Koran, ﴿(Pharaoh) said: "Did we not cherish thee as a child among us, and didst thou not stay in our midst many years of thy life? "And thou didst a deed of thine which (thou knowest) thou didst, and thou art an ungrateful (wretch)!" Moses said: "I did it then, when I was in error.﴾⁵⁰
- Persuaders must not be deterred by the persuadees' threats or stiffness. Prophet Moses (pbuh) had endured Pharaoh's ignorance and insolent remarks, as Allah

(HBG) says in the glorious Koran, ﴿(Pharaoh) said: "Truly your apostle who has been sent to you is a veritable madman!"﴾⁵¹ and, ﴿(Pharaoh) said: "If thou dost put forward any god other than me, I will certainly put thee in prison!"﴾⁵²

IV. Prophet Jesus Christ (PBUH)

The similitude of Prophet Jesus (pbuh) is as that of Prophet Adam (pbuh), Allah (HBG) created him from dust, and then said to him "Be" and he was. He is the Word of Allah (HBG) sent to Miriam, the righteous. He was supported by signs from Allah (HBG), and by the Holy Ghost, and made a dignitary in both worldly and heavenly lives. He tried to persuade his people to believe in Allah (HBG), the only god, and that he was the messenger and servant of Allah (HBG), not His son as they claim. From his persuasive efforts, one can understand that persuaders must do their utmost to persuade the other parties, and must not spare any method in this regard. They must not be discouraged by those who resist persuasion, no matter how strong they be, but persevere, refute their argument, and expose their falsehood.

V. Prophet Mohammed (PBUH)

Prophet Mohammed (pbuh) has high opinion of Allah (HBG), he believed in Him by logic, and through the morals of the stories that Allah (HBG) revealed to him. He did not ask for a tangible proof to believe as the other Prophets of inflexible Purpose who preceded him did. He used to derive conclusions with wisdom. He was always cheerful, easy going, and complaisant. He was never tough, rude, noisy, obscene, cynic, or panegyrist. He used to disregard what does not conform to his

thinking. No one ever despaired of him or became frustrated with him. He kept himself away from dispute, argument, speaking a lot, making money, and all that did not concern him. He was not a faultfinder or slanderer. He was patient with those who were rude to him. He did not interrupt anyone's speech unless that one would lose decorum, and then he would interrupt either by prohibition, or by ignoring the matter.

The Prophet's (pbuh) silence indicated four things: forbearance, precaution, judgment, and contemplation. In precaution, he has four motives: to take what is good and follow it, to renounce the disagreeable and refrain from it, to exert reason for the good of people, and to do for them what would benefit them in this life and the afterlife. Prophet Mohammed (pbuh) was renowned with sagacity, honesty, insight, rightness of opinion, correctness of thinking, smoothness in getting along with others, firmness in distress, patience in suffering, restraint, solemnity, faithful to the pledge, and true to his word. He also used to turn away from the ignorant, according to what Allah (HBG) told him, ﴿Hold to forgiveness; command what is right; But turn away from the ignorant.﴾⁵³ The following are the lessons of the persuasive process he carried out:

- ☒ Resolution and initiative that exceed all expectations, confuse the opposite parties, and discomfit them in front of others and their supporters, so that they are obliged to change their attitudes. Prophet Mohammed (pbuh) surprised Quraish in their own place to overcome their threats. Earlier, in the fifth year after the emigration (Hijra), the polytheists of Quraish and other tribes gathered their forces around the Medina in Shawal, the tenth

month of the lunar year, in the aim of destroying Islam and the Muslims, in what is known as the Campaign of the Trench. The next year, during those hard times the Muslims were having with Quraish, Prophet Mohammed (pbuh) took action and went towards Mecca to negotiate and make peace with Quraish. This initiative caused Quraish much confusion as it thwarted all their designs against the Prophet (pbuh) and Islam.

- ☒ Concern for achieving strategic and vital goals of persuasion, and abandonment of simple goals. This motivated Prophet Mohammed (pbuh) to accept all terms imposed by Suhail bin Amr, the delegate of Quraish, in the negotiations of the treaty of Al-Hudaybiya, when the Prophet (pbuh) realized that those terms had no fundamental effects and would not hinder the achievement of his strategic goal, which was to communicate the message of Allah (HBG) to all people.
- ☒ Embrace creative thinking in persuasion, and innovate new methods that defy the conventional, present unique and genuine way of dealing with the situation, and submit new and unexpected viewpoints and solutions, which help to incite the persuadees to accept the subject of persuasion. Prophet Mohammed (pbuh) proclaimed his acceptance of the strict terms of Quraish, to which people were not accustomed at that time. Those terms deviated from the customs and established a new trend for negotiations that helped break the ties within Quraish on the one hand, and between Quraish and their allies, on the other. Prophet

Mohammed (pbuh) accepted the term of Quraish that he sends back any man from Quraish who would seek refuge with the Muslims, while the norms necessitate that the refugees should be protected not returned.

- ☒ Making unessential concessions that have no great effect, but help to attain the desired goals. The concessions that Prophet Mohammed (pbuh) made to Quraish show that not all concessions made to persuadees indicate weakness, and that not all consent to persuadees' conditions is unacceptable.
- ☒ Managing the persuasion group with competence to confront any dissent or splitting during the persuasion process. Prophet Mohammed (pbuh) was able to control the splitting that took place among those who accompanied him in the negotiations with Quarish when they disagreed to his consent to the strict terms of Quarish because those terms contradicted their values and conventions.
- ☒ Seeking counsel that help correct opinion, according to what Allah (HBG) says in the glorious Koran, ﴿and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).﴾⁵⁴ provided that the consultant is a pundit or a resource person who has knowledge, mind, experience and wisdom. Prophet Mohammed (pbuh) consulted his companions many times, and consulted women as well and followed the advice of his wife, Umm Salama, to initiate shaving his head, and sacrifice the animals when his companions refused to do that

soon after signing the treaty.

- ☒ Having favorable judgment of those who are known for righteousness, and to judge persons according to what is known of their habits, even when they act differently. That is if a person makes a mistake that he/she is not known to do, that mistake should not be attributed to him/her. It is worth noting that to have good opinion of others does not mean to be unaware, but to make good and merit triumph over evil and ignominy. Favorable judgment must be inherent in persuasion instead of trying to make others fall in error, or hunting down.

Chapter Four THE PERSUADEE

The persuadee is the second party that is targeted by persuasion which aims at changing ideas, behavior, needs, or goals. Persuadees must be active and effective in persuasion, and can respond and react according to the content of the persuasive message, and not be like a sponge that simply soaks up opinions and thoughts.¹ Figure 4-1 shows the relationship between persuader and persuadee, who receives persuasive messages from the persuader and makes feedback.

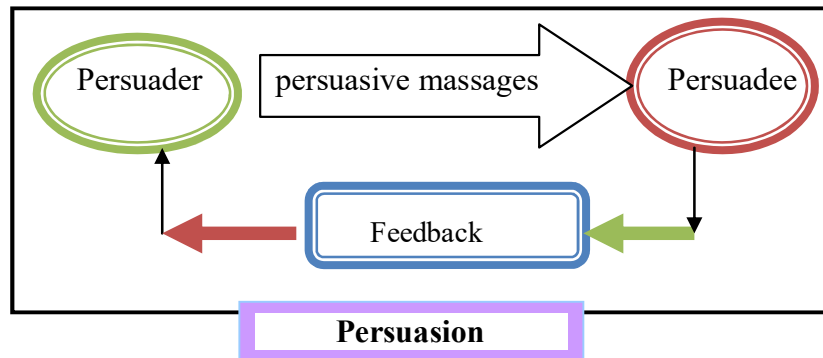


Figure 4-1: Relationship between persuader and persuadee

Figure 4-2 shows the persuadee receiving persuasive messages from several persuaders (p^1 , p^2 , p^3 , p , p , ...), or may receive several messages from one persuader (p^1), (m^1 , m^2 , m^3 , m , m , ...).

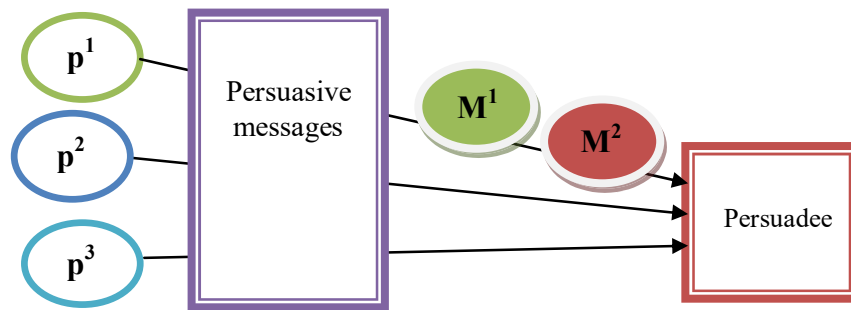


Figure 4-2: Persuadee receiving persuasive messages

Persuasion processes should contribute to the development of the persuadees' ideas, behavior, or needs, or help them attain their goals. However, persuadees bear the responsibility of all consequences of being persuaded. Therefore, they should not be persuaded with any subject unless they conduct an extensive scrutiny and analysis of its content, distinguish between what is good and what is bad, and take what would be advantageous that lead to the best. However, if it would be impossible to do that, they may consult others who have more experience than them and whom they trust, Allah (HBG) says in the glorious Koran, «if ye realize this not, ask of those who possess the Message.»² since ignorance of the harmful consequences of persuasion would not release them from the responsibility of being persuaded, according to the rule that says, "ignorance in law and instructions is an unacceptable excuse."

Actually, some of the individuals targeted by persuasion reconsider the subjects with which they have been persuaded, and feel disappointed or frustrated when they realize that those subjects were not up to their

expectations, or that they were misguided when persuaded, as for example when persuadees discover that the political party for which they voted has let them down after winning the elections, and could not attain their goals, or when they find that the products they were persuaded to buy were not of good quality. They may regret being persuaded with an idea or behavior that they realize later that they should not have been persuaded with, or they regret if they have placed their confidence in persons before making sure if they were trustworthy or not, and then those persons betray them, as indicated in the glorious Koran, ﴿"Ah! woe is me! Would that I had never taken such a one for a friend! He did lead me astray from the Message (of Allah) after it had come to me! Ah! the Evil One is but a traitor to man!"﴾³

In some cases, persuadees may also regret being persuaded when they reject being persuaded and then they realize that rejecting persuasion has made them lose the opportunity of benefitting from those subjects, as Allah (HBG) says in the glorious Koran, ﴿The Day that the wrong-doer will bite at his hands, he will say, "Oh! would that I had taken a (straight) path with the Messenger."﴾⁴

Victims of Persuasion

Persuadees Sometimes become victims of dishonest persuasion processes that aim at misguiding and extorting them, direct their thoughts and behavior towards undesirable consequences, and cause problems and many disadvantages.

Persuaders may use deception in persuasion, embellish or misrepresent the persuasive subjects,

reinforce certain negative points and downplay the positive ones, hide the shortcomings, take advantage of the persuadees' ignorance, manipulate their emotions, or force them to be persuaded. Persuadees may also be victims of persuasion when the persuader uses false evidences, fraud, or fabricated tools of persuasion.

Traits of Persuadees

- Honesty and objectivity in their relationship with persuaders; they would not mislead or deceive them, or pretend being persuaded when they were not. In the glorious Koran, Allah (HBG) has described those who pretend being persuaded as the hypocrites who say what they do not believe in, ﴿O Messenger. let not those grieve thee, who race each other into unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no faith;﴾⁵ and, ﴿The desert Arabs say, "We believe." Say, "Ye have no faith; but ye (only) say, 'We have submitted our wills to Allah,' For not yet has Faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful.﴾⁶
- Avoid mistrusting the persuaders, because mistrust is destructive to both sides, since those who mistrust others suspect their intents, and in return, nobody would trust them or deal with them. For that reason, Prophet Mohammed (pbuh) says, "If you mistrust do not scrutinize but hide it, and make your chest its grave, never say a word about it, perchance Allah cures your soul of it." He also emphasized the importance of keeping away from

misgiving saying, "Beware misgiving, for it is the falsest of discourse."⁷

- Professionally qualified, learned, perceptive, clever, and able to grasp the persuasive message directed to them properly. They must also be acquainted with the persuader's goals, manner of persuasion, and consequences of accepting or rejecting the persuasive message, away from excessive emotion, imagination, pessimism, or optimism. Yet, they can distinguish between what is adequate and what is inadequate, and have insight into the tricky ways of persuaders that play on persuadees' minds and feelings. Persuadees must confront the unscrupulous persuaders, and not to defer to their desires over one's own personal rights.⁸
- Make persuaders feel self-important, show willingness to know their opinions, pay attention to their feelings and expressions, understand and apprise them as they are without crystallizing an opposing attitude or a premature judgment.
- Able to take decisions that determine their attitudes towards the persuasive message in the appropriate time. They make the persuaders fully aware of their responses and reactions to the persuasive subjects, whether positive or negative.
- Not fearing the consequences of accepting the persuasive subject that aims at changing their ideas, behavior, or needs.
- Keep aloof from any manner that may offend the persuaders, embarrass them, or cause any emotional or material harm, even when disagreeing

with them or be at variance in viewpoints or goals. Persuaders should not impose their opinions or behavior on persuadees, or extort them, especially when the persuadees are the powerful side in persuasion.

- Their reactions are impartial, not affected by their individual attitudes towards persuaders, although facts confirm that most of the persuadees fail in applying that good manner, because their previous attitudes towards the persuaders have a vital role in determining their reactions and responses to the persuasive message.
- Avoid forcing irrelevant subjects on persuasion, and at the same time ask questions and queries that help them to understand the goals of persuasion, excluding embarrassing questions whose answers make the persuaders or both sides feel awkward.
- Do not think that they have done a favor to persuaders when they were persuaded with the subject of persuasion, particularly when that subject is advantageous to them. Allah (HBG) says in the glorious Koran, ﴿They impress on thee as a favour that they have embraced Islam. Say, "Count not your Islam as a favour upon me: Nay, Allah has conferred a favour upon you that He has guided you to the faith, if ye be true and sincere.﴾⁹ At the same time, persuaders must not remind the persuadees of their favor when the latter benefit from persuasion.

Types of Persuadees

Types of persuadees vary due to differences in their interests, ideas, goals, age, gender, mentality, educational

level, social milieu, experiences, and other factors. They could be classified according to the following criteria:¹⁰

- Extroversion and introversion: persuadees could be divided into two groups in terms of their willingness to accept persuasion, as the extrovert group, which includes those who are sociable and open, who find delight in their relations with others, are frank in expressing their thoughts and feelings, accept change, and therefore can be persuaded. The second group includes the introverts, who prefer isolating themselves and working alone. They are distinguished by timidity, fear of change, and they often reject the subjects of persuasion that aim at changing their goals, ideas, and behavior.
- Interest in the subject of persuasion and interest in persuaders: some persuadees care for the subject of persuasion regardless of the source of that subject. They establish their attitudes towards the subject in the light of the advantages it might achieve. However there is another group of persuadees who relate their persuasion to their acceptance of persuaders and their traits, regardless of the subject of persuasion and its significance to them. Such persuadees could be persuaded with the subject even if it has some disadvantages or faults, just because they like or admire the persuader, as the old wisdom says, "The eye of contentment is feeble to see faults," while they reject the same subject if they do not like the persuader or they have negative attitude toward him/her.¹¹
- Sensor and intuitive: persuadees are divided into two groups according to sense and intuition. Sensor

persuadees are more interested in the details of the subject of persuasion. To persuade them, the persuader is required first to give a detailed presentation of the subject, and then a series of acceptable practical options, focusing on logical possibilities and advantages of persuasion. Intuitive persuadees look at the subject of persuasion with a general view in order to be convinced, and do not focus on the details. The persuader has to give them a summarized, yet exaggerated, view of the subject, and explain the consequences of persuasion and the effect on aspects related to values and emotions of persuadees.

- Rational and emotional: the rational and thinker group study the subject of persuasion, base their decisions in accepting or rejecting that subject on the facts and evidences provided, and take their decision after an objective study. The persuader has to submit clear and logical evidences for this group of persuadees. As for the emotional group, they depend on their own feelings in accepting or rejecting the subject of persuasion. They are often enthusiastic, and their behavior is impulsive. The persuader, therefore, needs to appeal to their emotions.
- Using senses: individuals vary in their use of senses for understanding persuasive messages and expressing their reaction. The persuader needs to know which sense is mostly used by which persuadee in order to choose the manner of persuasion with them. Accordingly, the persuader has to know that some persuadees are influenced through the sense of hearing, and some are

influenced by seeing. Gender of persuadee also determines which sense to appeal to when persuaded, as, for example, women are mostly affected by hearing.¹²

Tasks of Persuadees in Persuasion

- Receive the persuasive message and be acquainted with its source.
- Study the persuasive message, have awareness of its content accurately and impartially, and know its goals and effect on values, customs, desires, and behavior. Persuadees may require more information about the message from its source or other sources.
- Have interest in the subject of the persuasive message.
- Evaluate the role of the persuasive message in attaining goals and satisfying desires and needs.
- Inform the persuader of their responses.
- Adopt the subject of the persuasive message; be persuaded to change ideas, behavior, needs, and/or goals accordingly; cooperate with the persuader in implementing the content of the message; and commit themselves to the persuader. Persuadees may also publicize the message particularly when they feel conformity and integration with its subject. There may otherwise be a gap between persuadees and persuaders because of differences in points of view, and as a result, the persuasion process fails to reach its goals. When disagreement continues and increases, persuadees

resort to avoid direct contact with persuaders, and become as described by the Arab poet:

Keeping aloof has substituted our meeting,
And our assembly was replaced by estrangement.

Persuadees' Attitudes towards Persuaders

Persuadees could be divided into groups in terms of their attitudes towards persuaders, as follows:

- The hostile group, who openly show hostility towards the persuader or subject of persuasion, and sometimes to both. To persuade them, it requires working hard to establish confidence. It is necessary to define the basic principles before submitting the subject of persuasion. This group must be confronted strongly to prove the miscalculation of their actions, and at the same time present evidences or facts that they cannot contest, and strip them of their power even if by humor in certain occasions.
- The critical group of individuals who think they were clever, sharp, and have more insight than the persuaders, they focus on the persuaders' slight faults, and insist on disbelieving. In order for them to be persuaded, it requires submitting more evidences and important information, away from exaggeration, and to rely on logical discussion to uncover facts and avoid falsehood. The persuaders have to be shrewd in dealing with them, converse logically, discuss the persuasive issue from various aspects without prejudice, respond to their criticism, and present the pro and against points.

- The uninformed group whose individuals have no previous knowledge of persuaders or subject of persuasion. They are willing to make logical discussion, and therefore the persuaders have to know which aspects they are acquainted with and which they are not, and give them basic and sufficient information on the aspects they do not know in order to complete the missing information. Logical discussion is needed to achieve that, referring to certain names of individuals whom persuadees look at as dignitaries, and who have been persuaded earlier with the subject of persuasion, to add importance to the persuader as well as the subject.
- The sympathetic group, whose individuals understand the persuaders and the subject of persuasion, and feel that a good relationship exists between them and persuaders; they pay attention to the subject of persuasion, and think that it helps them satisfy their needs and achieve their goals. Therefore, it is easy to persuade them, though the persuaders must utilize the methods that help kindle their enthusiasm and desire to be persuaded constructively, and confirm their conformity in order to advance their relationships.
- The neutral group, whose individuals have no premature attitudes towards the persuaders or the subject of persuasion; to persuade them it requires that persuaders discuss the subject with methods that influence their emotions and intellect, and make them fully aware of the advantages and disadvantages of persuasion, and explain clearly

and impartially facts and arguments for and against the subject.

Persuadees' Responses to Persuasive Messages

Persuadees' responses and reactions to persuasive messages are different. The persuader, therefore, has to study those responses carefully and then determine what to do. He/she may terminate the persuasion process, modify the subject or goals of persuasion, change the persuasive manner, make concessions, submit more information, or postpone discussing the subject. The following are the important contingencies, which fall within the category of the persuadee's responses:

- Be persuaded with all ideas of the persuasive message. This is achieved when persuadees are distinguished by flexibility, openness, and desire to develop and improve, and have appropriate experience and education. Those persuadees are usually young, and have high confidence in the self and in the persuaders.
- Be persuaded with the subject, and seek to persuade others with it as well. This shows the best of responses.
- Accept some of the ideas in the persuasive message and reject the other ideas, as has been referred to in the glorious Koran, when Allah (HBG) says, ﴿(So also on such) as have made Qur'an into shreds (as they please).﴾¹³ For example the customers accept to get some of the products offered to them, and reject some others.
- Require additional information, explanation, evidences, and proofs to feel assured when

persuaded with the persuasive message. This has been indicated in the glorious Koran, when Allah (HBG) says, ﴿Behold! Abraham said: "My Lord! Show me how Thou givest life to the dead." He said: "Dost thou not then believe?" He said: "Yea! but to satisfy My own undertaking." He said: "Take four birds; Tame them to turn to thee; put a portion of them on every hill and call to them: They will come to thee (Flying) with speed. Then know that Allah is Exalted in Power, Wise."﴾¹⁴

- Ignore and neglect the persuasive message.
- Condition persuasion with the persuader's agreement to some terms or concessions.
- Reject and resist persuasion, and may go so far as to prompt others to reject persuasion or prevent their being persuaded, especially when the persuasion process aims at changing inherited beliefs, customs, or habits. Allah (HBG) says in the glorious Koran, ﴿When it is said to them: "Follow what Allah hath revealed:" They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers Were void of wisdom and guidance?﴾¹⁵ Persuadees may also reject persuasion because of intolerance, unreasonable contention, and pride. The glorious Koran gives many examples on this, as when Satan (Iblis) was not convinced to bow to Adam (pbuh) as ordered by Allah (HBG), out of pride and determination. Allah (HBG) says, ﴿It is We Who created you and gave you shape; then We bade the angels bow down to Adam, and they bowed down; not so Iblis; He refused to be of those who bow down. (Allah) said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay."﴾¹⁶ They may reject persuasion when the subject contradicts their

values and principles, and some reject just because they cannot understand, see, or hear the persuasive message properly. In the glorious Koran, Allah (HBG) describes such persons as cattle; ﴿Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,- nay more misguided: for they are heedless (of warning).﴾¹⁷ They do not benefit from the senses which Allah (HBG) gave them to find the right way.

In any situation, it is very important that the persuadee should ask himself/herself these questions before he/she rejects the persuasive subject; “Do I have the interest in saying No?” “Do I have the power?” or “Do I have the right?” He/she has to take the following into consideration when rejecting the subject of persuasion:

1. Let rejection be at a minimum level.
 2. Reject respectfully and courteously.
 3. Suppress rejection and conceal it, making it known to only those who are related to persuasion.
 4. Justify rejection and try as much as possible to persuade the persuader with the reasons of rejection.
- Pretend being persuaded. Allah (HBG) says in the glorious Koran, ﴿O Messenger. let not those grieve thee, who race each other into unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no faith;﴾¹⁸ This takes place when persuadees pretend being persuaded out of flattery or courtesy, or when forced. In most cases the effect of

persuasion vanishes as soon as the effect of the factors that led to persuasion disappears. Moreover, it often goes as far as to make the persuadees seek retaliation as soon as they find the opportunity, particularly when they realize that they were persuaded against their will. The glorious Koran refers to the disbelievers' who wish to retaliate upon those who mislead them, Allah (HBG) says, ﴿And the Unbelievers will say: "Our Lord! Show us those, among Jinns and men, who misled us: We shall crush them beneath our feet, so that they become the vilest (before all).﴾¹⁹

- Require evidences and proofs that are impossible to submit, as Allah (HBG) says in the glorious Koran, ﴿They say: "We shall not believe in thee, until thou cause a spring to gush forth for us from the earth, * "Or (until) thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water; . "Or thou cause the sky to fall in pieces, as thou sayest (will happen), against us; or thou bring Allah and the angels before (us) face to face: "Or thou have a house adorned with gold, or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us a book that we could read." Say: "Glory to my Lord! Am I aught but a man,- an apostle?"﴾²⁰
- Stipulate that they get benefits from persuaders in the present and future. Allah (HBG) says in the glorious Koran, ﴿There are among men some who serve Allah, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!﴾²¹
- Not to be persuaded unless being threatened. The glorious Koran shows how the Queen of Sheba

was persuaded to go to Prophet Solomon (pbuh) after she perceived a threatening tone in the letter he sent her, Allah (HBG) says in the glorious Koran, ﴿Be ye not arrogant against me, but come to me in submission (to the true Religion).﴾²²

- Be persuaded after making sure that others were also persuaded with the same subject, especially when those others are related to the persuadees or they represent their referential group or of the social celebrities. Such persuadees act according to the rule that says, "Crowding with people is feast."
- Be persuaded then withdraw. The glorious Koran gives a good example of this case when referring to the people of Pharaoh who were persuaded with the message of Prophet Moses (pbuh), but withdrew as soon as they got what they desired from persuasion, which is to be relieved of suffering. Once suffering ended, they returned to disbelief. Allah (HBG) says, ﴿Every time the penalty fell on them, they said: "O Moses! on your behalf call on thy Lord in virtue of his promise to thee: If thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee." But every time We removed the penalty from them according to a fixed term which they had to fulfil,- Behold! they broke their word!﴾²³
- Be persuaded after encountering material and emotional damages due to rejecting persuasion. The glorious Koran tells that Pharaoh, who was arrogant and tyrannical, was persuaded with Prophet Moses' (pbuh) message only when he was inevitably drowning. Allah (HBG) says, ﴿We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when

overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)." (It was said to him): "Ah now!- But a little while before, wast thou in rebellion!- and thou didst mischief (and violence)! "This day shall We save thee in the body, that thou mayest be a sign to those who come after thee! but verily, many among mankind are heedless of Our Signs!"²⁴

- Conceal persuasion either due to unreasonable contention so that not to seem to others that they have abandoned their ideas and behavior, or fearing the consequences of revealing persuasion.
- Postpone discussing the subject of persuasion to a later time.
- Insist on persuasion regardless of the threats or damages that may result from it. The glorious Koran refers to the magicians of Pharaoh when they were persuaded with Prophet Moses' (pbuh) message; they refused to abandon their faith in spite of the threats and intimidations of Pharaoh. Allah (HBG) says, ﴿So the magicians were thrown down to prostration: they said, "We believe in the Lord of Aaron and Moses." (Pharaoh) said: "Believe ye in Him before I give you permission? Surely this must be your leader, who has taught you magic! be sure I will cut off your hands and feet on opposite sides, and I will have you crucified on trunks of palm-trees: so shall ye know for certain, which of us can give the more severe and the more lasting punishment!" They said: "Never shall we regard thee as more than the Clear Signs that have come to us, or than Him Who created us! so decree whatever thou desirest to decree: for thou canst only decree (touching) the life of this world. "For us, we have believed in our Lord: may He forgive us our faults, and the magic to which thou didst compel us: for Allah is Best and Most Abiding."﴾²⁵ Allah

(HBG) also says, ﴿Men said to them: "A great army is gathering against you": And frightened them: But it (only) increased their Faith: They said: "For us Allah sufficeth, and He is the best disposer of affairs."﴾²⁶

Factors Affecting the Persuadees' Responses

Persuadees' responses depend on their gender, age, education, intellectual or social levels, and the extent to which they adhere to their ideas and behavior, as well as the nature of the subject of persuasion, and the persuader's competence and manner of persuasion, as follows:²⁷

- ❖ Gender: the methods used to persuade male persuadees differ from those used to persuade the females and children, owing to the differences in emotions and feelings, and tendency to benefit from scientific methods, statistics, and mathematical equations in persuasive messages. Studies found that women could be persuaded more easily than men with persuasive messages that appeal to emotions and feelings, while men tend to be persuaded more with those messages that deal with the scientific and economic aspects, or those supported by statistics, equations, and charts. However, after the sixties of the twentieth century, female participation in the many economic sectors had increased rapidly, together with increased emancipation, equality, and employment.^{2 8} Therefore, female's responses to persuasive messages was not any more very different from male responses, and may even be faster than male responses to certain topics. Those developments have prompted

persuaders to change the methods used for persuading both male and female persuadees.

- ❖ Age of the individuals targeted by persuasion, and duration of their adherence to ideas and practices, because the older they be, or the more they adhere to behavior or thoughts, the more difficult, even impossible, it is, and the longer it takes and costlier it is, to persuade them to change their ideas or behavior.²⁹
- ❖ Intelligence and level of education. It is difficult to persuade those who are more intelligent and educated than others, because they would not accept the subjects unless they reflect, ponder, evaluate carefully, analyze, and interpret the content and goals; while persuading average, or less educated, persons is easier.
- ❖ Self-esteem. Persuading those who have average level of self-esteem with persuasive messages is often hard, while it is easier to persuade those who have lower level of esteem.
- ❖ Authoritarianism and dogmatism. Persuading those individuals who have authoritarian tendencies and static dogmatism is hard because they are strict about matters obscure to them, as they tend to adhere to their ideas and beliefs and defend them, while it is easier to persuade those who do not have such tendencies.
- ❖ Nature of persuadee's attitudes and position. The simpler the persuadees' attitudes and position are, the easier it is to persuade them.
- ❖ Cognitive clarity. Those who have cognitive clarity do not respond to ambiguous situations, and cannot be

persuaded unless they get more information about the subject of persuasion.

- ❖ Coping-avoiding. It is possible and easy to persuade those who have willingness to cope with situations compared to those who avoid coping.
- ❖ Persuader's credibility, qualifications, attractiveness, influence, reputation, and competence. Whenever those factors are available in the persuader at acceptable levels, the possibility of persuading others with their persuasive messages increases.
- ❖ Credibility of the secondary sources that mediate between persuader and persuadee, as well as their attractiveness, effectiveness, influence, competence, all play a role in stimulating the persuadees to accept the persuasive messages.
- ❖ The extent of willingness of opinion leaders and references of persuadees to be persuaded with persuasive messages. When those were persuaded and the media began to promote the message, persuadees are stimulated to accept the message in order to be fully in agreement with them, driven by the effect of the collective consciousness.
- ❖ Persuadees are more likely stimulated to take action and be persuaded when the persuasive message is prepared with effective style.
- ❖ Persuadee's concerns. Some persuadees consider certain subjects of persuasion as more essential than other subjects, and therefore persuaders have to take into consideration the differences among persuadees in terms of the priorities of subjects, and present those which draw their attention more than other subjects to incite them to be persuaded.

Audiences Targeted by Persuasion

The concept of audiences targeted by persuasion refers to a group of persons who share common features that bring them together. The following are the most significant factors that contribute to the forming of groups of targeted audiences:

- Homogeneity among targeted individuals in terms of ideas, behavior, and concerns: a persuadee is not singled out by his/her ideas, interests, or needs, but is shared by a large number of other individuals who have the same ideas and interests. There are individuals who are different in everything, and live in different places, but they are united by, for instance, their love of football, or preference of Toyota cars. This homogeneity facilitates the task of persuaders in persuading them, i.e. after defining the common points among them; persuaders can persuade some of those homogeneous individuals, which often facilitates persuading the other individuals. Homogeneity makes persuasion easy while variation makes it difficult.
- Opportunities of interaction: individuals could be divided into two groups in terms of the chances if interaction among them, one group consists of individuals who do not interact with one another although they work in the same field or firm, or live in the same building, and they make a supposedly group only, as referred to in the glorious Koran, ﴿thou wouldst think they were united,

but their hearts are divided»³⁰ The other group consists of individuals who always interact with one another. Persuaders have to put in mind the opportunities of interaction among individuals of the addressed groups, since that if some of the individuals in the group were persuaded, the others would be incited to be persuaded too.

- Social cohesiveness: interaction among individuals for a long time leads to establishing relations among them, and make them a socially cohesive group who share the same customs, values, tradition, attitudes, and ideas. Persuaders have to define the extent of social cohesiveness among the targeted group, since persuading some of the group individuals encourages the other individuals to be persuaded.
- Leader-follower relationship: there must be within any group of individuals who work constantly together, a leader and followers. Persuaders have to try hard to win the leader of the group, or at least to make his/her attitude towards the persuasive message neutral, because he/she has a vital role in influencing and persuading the followers.

Persuadees' Traits in Developing Countries

Backwardness of developing countries has conspicuous negative effects on thoughts and behavior of most of the individuals there. The following are the most significant of the traits of persuadees in those countries:

- ✓ They reject being persuaded with ideas and behavior of others even if those were right,

because of unreasonable contention, insistence, and pride.

- ✓ They reject being persuaded with all that aims at changing the customs and conventions for fear that being persuaded may mean departure from society, even when they are confident that it is advantageous to them and their society, because they are formally committed to many faulty conventions and norms.
- ✓ They could not be persuaded, or could hardly be persuaded if the persuader is one from among the same society, believing that “A prophet is not without honor save in his own country,” while persuading them is easy in most cases when the persuader is from other societies which they think to be advanced. For instance, they can be persuaded easily when the persuader is from a western society, as Allah (HBG) says in the glorious Koran, ﴿But they wonder that there has come to them a Warner from among themselves.﴾³¹
- ✓ Both persuader and persuadee fear one another and wait for the opportunity to attack each other. They seem to be like what the Arab poet says,
Both of us were wolves talking to ourselves
Into the other, and earnestness is ruined by earnestness.
- ✓ Persuadees feel that the persuaders were trying to achieve their own goals and for their interest only, thus they are not encouraged to be persuaded.


- ✓ They can be provoked easily because they do not have the skills that enable them to hide their reaction to the subject presented to them.
- ✓ They refuse to make concessions to the others and feel that making concessions belittles their importance to the self and to others.
- ✓ They dread being persuaded with new subjects for fear of failure, because unsuccessful attempts cause much frustration which has negative effect on their future and make them live in a state of fear of failure because society approves only success, forgets all previous successes once a person fails, and does not give a second chance to try again.
- ✓ They hesitate in determining their attitudes towards the subject of persuasion for fear of failure because an individual's success is attributed to the others and their role in that success, but when one fails, he/she is the only one responsible for failure, must endure all consequences, and receives all blame and reprehension.
- ✓ Decline of their level of education and refinement deprives the individual of creative thinking which enables him/her to contrive and produce alternatives, and know the methods and techniques that enable him/her to protect the self from the persuader's deception and misguidance.
- ✓ They lack confidence in the self and in others, and doubt the persuaders and their aims. An individual is a wrecked self from childhood, and

lives a series of emotional, social, political, and economic injustices, and other kinds of frustration that leave deep imprints on ideas, behavior, and relations with others.

- ✓ They cannot distinguish between what is permitted and what is forbidden because they live in the midst of a huge amount of taboos which have a beginning but not an end, imposed by the socially, politically, or economically influential persons.
- ✓ Society recalls the past, chants its praise, and does not care for the present, but looks at it as having much anxiety and fear. It does not like or allow change, rejects pluralism and diversity, does not believe in the opposite opinion, and sees things as either right or wrong, not that right could be wrong and wrong might be right. It does not perceive that there are more than one way to reach goals, and that truth is relative and not owned by anyone. It tends to decide matters in the shortest time possible even if that would have unfavorable effects.
- ✓ They prefer to be the first who talk, take hold of discussion, do not give the others the chance to explain their views, and do not pay attention to others.

Chapter Five

PERSUASION MEDIATORS

ersuasion is sometimes conducted through persuasion mediators. Mediation is defined as the intervention of a third party accepted by persuasion parties, and not concerned with the subject of persuasion. That party facilitates persuasion, bridges the emotional gap between persuader and persuadee, submits suggestions that stimulate persuadees to accept persuasion, or persuaders to offer rewards and incentives, make concessions, or modify the subject and its goals or the methods used in persuasion.¹

Persuasion parties may opt for mediators when there is no previous relationship between them, or when the process encounters obstacles, or reaches a dead end, in order for persuasion parties overcome those difficulties.²

The undertaking of mediators is not unusual, since all individuals have either been mediators or witnessed or read about mediators doing this grand job, whose history goes back to ancient times. Records show that mediation was implemented by the Babylonians, but methods of mediation witnessed real development with the Greeks. That development continued with the Romans, and it had been mentioned in the Roman law in such matters as ending disagreement and establishing relations among individuals. This job was considered sacred in some medieval societies in appreciation of its role in ending disagreement among individuals.³

In the glorious Koran, Allah (HBG) shows the necessity of mediation between individuals to persuade them to put an end to disagreement, «If two parties among the Believers fall into a quarrel, make ye peace between them).»⁴ Prophet Mohammed (pbuh) also emphasized the importance of mediation between people to persuade them to settle their relationships when he said, "Shall I tell you about what is better than praying, fasting, or giving charity? It is reconciliation between people." He also told one of his companions, "Shall I guide you to a business? To seek conciliation between people when they disagree, and bring them together when they be estranged."

The negotiations of Al-Hudaybiya between Prophet Mohammed (pbuh) and his tribe, Quraish, were conducted through mediators who persuaded Quraish that Prophet Mohammed (pbuh) did not come to Mecca to fight them, but to visit and glorify the Sacred House in Mecca.

Significance of Persuasion Mediators

At present, the significance of persuasion mediators grew all over the world, particularly in the last two decades of the twentieth century. Persuasion processes witnessed unprecedented qualitative and quantitative development. Difficulties of mediation also increased because it is not any more possible to force individuals to accept ideas or products offered by others, due to increased competition among the marketers of those ideas or products, increased recognition of individual right, increase of individual freedom and democracy, and

growing acceptance of pluralism and diversity. In addition to that is the amazing growth of commercial, cultural, scientific, and political relations among nations. New relations between individuals, firms, and states were also established, which would not have been possible without mediators who acquaint each of those to the other, or enable them to overcome disagreement. The importance of persuasion mediators could be realized from the functions they undertake.

Functions of Mediators

Persuasion mediators are devoted to incite persuadees to be persuaded, or influence the persuader's persuasive behavior. The most important functions of persuasion mediators could be summarized as follows:

- Acquaint the parties of persuasion with one another when there is no former relationship between them, define the points in common, give significance to those points, and diminish the importance of differences between them.
- Facilitate meetings between the parties of persuasion, and prepare the appropriate emotional and social atmosphere in order for the persuasion process to go on until it reaches the stages where goals could be achieved.
- Prepare persuasion parties to start their persuasion activities.
- Enable the persuadees to comprehend the subject of persuasion from many perspectives, know the basic consequences of persuasion, and clarify the

advantages of being persuaded and the disadvantages of rejecting persuasion.

- Define the data and information that must be exchanged between parties of persuasion, as well as the manner, techniques, place, and time of exchanging and transmittance of information.
- Acquaint the parties of persuasion with the mechanism of developing their decisions through open discussions, find innovative solutions to problems by satisfactory means, and lay out agreements with proper means.⁵
- Influence the behavior of persuasion parties, and direct it towards the achievement of goals.
- Offer the persuadees additional information, incentives, concessions, modifications on the subject and its goals, or acceptance of being persuaded by degrees, or lay out the persuasive message a second time with methods that incite the persuadees to be persuaded.⁶
- Offer suggestions and guarantees that motivate the persuadees not to resist persuasion.
- Help persuasion parties to reach reasonable principles that incite the immoderate individuals of both parties to abandon their unsubstantial attitudes; and to allude to force and coercion and all means and possibilities to deter the transgressing or oppressive party. Allah (HBG) says in the glorious Koran, ﴿but if one of them transgresses beyond bounds against the other then fight ye (all) against the one that transgresses until it complies with the command of Allah;﴾⁷

- Offer incentives to all parties or to one of them in order to urge them to end disagreement. For example, to offer rewards to persuadees so that they be persuaded, or to persuaders so that they present options or make concessions.
- Help persuasion parties define their rights and commitments in persuasion.
- Take the decisions that help to attain goals of persuasion on behalf of the persuasion parties when it becomes impossible for them to reach such decisions.
- Lay out the persuasive messages instead of persuaders, such as done by advertisers.

Traits and Qualifications of Mediators

Mediators are effective when they have sufficient qualifications for undertaking mediation, and find favor with parties of persuasion, win their respect, confidence, support, and approval to undertake mediation between them, as well as their willingness to embrace the suggestions that help achieve goals. They are also effective when they have accurate and objective information on the subject of persuasion, the parties, their ethics, goals of persuasion, possibilities, flexibility in dealing with problems or disagreement, and reciprocal concessions that could be made to one another.

Mediators must be known for their integrity, disinterestedness, flexibility, credibility, and ability to keep secret all information related to the parties of persuasion. They unveil cheating and deceptions that may

be practiced by parties of persuasion, and are able to advance confidence and conformity between the parties, making them feel that they care for their interests and present genuine thoughts that stir the wish to continue persuasion until it reaches the desired goals. It should be emphasized that mediators' credibility and trustworthiness play a vital role in enabling them to undertake their task competently.

Mediators have to be precise, quick in understanding, and can control their passions and emotions with patience, forbearance, and perseverance. They are able to put a clear and exact plan that shows the actions that should be done in the light of changes related to the parties of persuasion. They also master skills of communication, have sense of humor that help mitigate tension between parties, and can utilize competently their possibilities, relations, and friendships in conducting the task.⁸ They can also make necessary modifications and changes on the activities they carry out in the light of preventions and interventions they encounter while carrying out their job.

Mediators have to commit themselves to inform the parties of persuasion about all the activities they undertake during mediation, accurately and in the appropriate time. They have to be neutral and unprejudiced to one party rather than the other, and not give any legal consultation or advice that may help one of the parties at the expense of the others. Their neutrality, though, should not prevent them from having personal opinions, feel close to one of the parties or unrelated to any of them, take the side of right against transgression and aggression, and work against those who prefer

disagreement. They can obtain the trust of persuasion parties once they confirm their neutrality and competence.

Facts confirm that some mediators do not commit themselves to neutrality in mediation, though it is a good disposition. They may take sides with one of the persuasion parties in return for bribe or advantages they may obtain, or because of pressure from that party. They may resort to assist one of the parties and submit forged certificates and confirmations to enable that party obtain unlawful advantages.⁹

Mediators must be able to bridge the gapping relations between persuasion parties and put an end to disagreement. In this regard the Arab poet describes the role of a group of people who acted as mediators between two Arab tribes to persuade them settle disagreement and prevent a deadly war between them, saying,

You rescued I'bs and Dubian after they devoted
themselves,

And crushed between them Manshim's perfume.*

In some cases, mediators have to seek the aid of specialists in psychology and sociology to consult them about how to influence persuasion parties, especially when the persuasive issue has vital effects on the ideas and behavior of persuadees, or when disagreement is complicated. For example, in foreign policy, mediation that aims at ending conflicts and wars, or establishing relations between states, require recourse to experts in psychology, sociology, religion, and history, in order to make the mediator fully aware of those aspects that have important and immediate link to how to influence the

parties of persuasion. When former US Secretary of State, Henry Kissinger, and his team were requested to mediate between the Arabs and Israel in the negotiations of Camp David, they gathered enormous information about the Arabs in order to know their ethics, customs, and manner of dealing with others and with problems, in addition to seeking aid of experts in history and psychology, as well as the other behavioral sciences.

All kinds of mediation must be voluntary and collaborative, and help persuasion parties to exchange information they see as suitable to enable them to come to acceptable solutions, and leave taking decisions to those parties. The role of mediators can come to an end at any time, and for any reason, or no reason.¹⁰

Stages of Mediator's Work

Mediators carry out their undertakings according to the following stages:¹¹

- Contact persuasion parties, establish relations with them, consolidate credibility and conformity with them, enlighten them on the importance of persuasion subject, and increase their commitment to it.
- Collect and analyze accurate data and information on the parties and subject of persuasion.
- Prepare a detailed plan for mediation whose application helps to incite persuadees to be persuaded with the subject.
- Choose a strategy that helps persuasion parties find various approaches to manage disagreement, give acceptable suggestions, study and analyze those

approaches, and select one that is appropriate for the parties and leads to persuading the targeted individuals.

- Build up mutual trust between parties of persuasion, prepare them emotionally to participate in persuasion, and restrain passions and excessiveness of disagreement.
- Define the issues that the parties might discuss within the subject of persuasion.
- Prepare the agenda of persuasion process in the light of suggestions submitted by parties of persuasion.
- Set constructive atmosphere to commence persuasion, characterized by openness and based on acceptance of pluralism and diversity, and helps to express feelings freely and establish behavioral rules which should be followed during persuasion.
- Explain the advantages of the process of persuasion, as well as the disadvantages of its failure.
- Incite the persuasion parties to assert their undeclared interests.
- Find options to settle disagreement between persuasion parties, improve their awareness of the importance of the need to many options, and reduce their commitment to individual attitudes or options.
- Submit options and alternatives to persuasion parties in case persuasion encounters obstructions, review their interest in them, define the way by which those interests are satisfied with the available options, and

make a cost-benefit evaluation of the selected options.

- Reach an agreement between persuasion parties on the subjects with which persuadees would be persuaded, and define the procedural steps to activate the agreement and means of commitment to it, and give it the official hallmark.

Scopes of Mediation in Persuasion

It is not possible to have knowledge of all scopes of mediation in persuasion, since that mediation is not restricted to one field of persuasion, but it stretches out to include all fields related to life of individuals, organizations, and states. For example, persuasion mediators in social aspects, such as marriage, have a vital role in persuading one of the parties or both to accept the proposal, or end disagreement between family members or relations, or between friends. They also have a significant role in economic aspects, since they persuade the marketers and customers to conclude selling and purchasing transactions, or lay out persuasive messages that aim at persuading the targeted customers to buy products, as is the case with advertising companies.

In foreign policy, persuasion mediators have a role as well, and some organizations, individuals, or states carry out the role of mediators between states to persuade them to establish relations, or put an end to conflicts, disagreement, or wars, exchange of prisoners, and other fields.

Mediation in Political Persuasion

MOSCOW (AP) - Hamas' political leader on Friday bluntly rejected any discussion of the militant group's refusal to recognize Israel, dealing a serious blow to Moscow's effort to persuade it to soften its stance.

"The issue of recognition (of Israel) is a decided issue," said Hamas' exiled political leader Khaled Mashaal upon arrival in Moscow for talks with Russian officials....

Russia's special Middle East envoy, Alexander Kalugin, said the aim of the talks was not to dictate conditions to Hamas but to use persuasion.

(Asharq Alawsat daily, English copy, 03/03/2006)
<http://www.asharq-e.com/news.asp?section=1&id=3987>

Family Mediation

A mother heard her two sons quarrelling over the last orange in the fridge. One wanted to have the juice, and the other wanted to make marmalade. The mother intervened, suggesting that the first may press the orange and give the peel and flesh to his brother for the marmalade. The two kids found that it is a sound solution and did not feel any loss.



Bennett G. Picker, MEDITATION Practice Guide, 2nd ed.,
(Washington: American Bar Association Section of Dispute Resolution),
pp. 23-24

Mediation in Business



A bank signed a contract with a software company to lay out a program for following up customer accounts, and they agreed on a certain amount of money, provided that the bank receives the program in a definite time.

The software company failed to submit the program to the bank in the deadline, and a sharp dispute broke out between them. As a result they resolved to seek the aid of a mediator to submit suggestions that may persuade the two parties to end their dispute.

The mediator studied the case and suggested that:

1. The bank allows the software company additional time to submit the program,
2. The software company cuts back the selling price of the program, and gives the bank a percentage of the selling of the program to other banks in a definite period.

The two parties agreed to those suggestions after the mediator explained to the software company that its future depends on its success in executing the contract during the additional period, and at the same time tells the bank that it is for their advantage to grant the software company the additional period.

Bennett G. Picker, *MEDITATION Practice Guide*, 2nd ed.,

(Washington; American Bar Association Section of Dispute Resolution),

pp.103 – 104

The Chicks

Once there was a brooding hen in a farm. On the day the eggs hatch, she went for some food, and during her absence, a little lamb came in and looked at the eggs. While the lamb was watching, the small chicks came out of the eggs and the first thing they saw was the lamb, so they thought that he was their mom. They jumped at the lamb and followed him wherever he went.

When the hen went back to her nest, she did not find her kids. She realized that they had left the nest in her absence, so she was scared and felt sad, and started her search for them. She went everywhere in the farm, but could not find them. The dog saw her in panic and asked her if he could help her, she told him about her lost kids. He began to search for them until at last he found them lying beside the lamb. She came to them and pointed to them to join her; they refused because they thought that she was a stranger, and clung to the lamb, as if he were their mom.

The hen was very distressed and began to cry with anguish. The dog was sorry for her and decided to help. He thought that he must persuade the chicks that the lamb was not their mom. So he took some wool from the lamb and made a sweater for the hen. Then he took the lamb away from the chicks and left them with the hen. When the hen smelled like the lamb, the chicks came near her, and were convinced that she not the lamb was their mother



Goals of Persuasion Mediators

Goals of persuasion mediators vary according to the motives and situation. Some mediators carry out

mediation for human motives, as is the case of mediation that aims at establishing friendships among individuals who were not acquainted before, or to conciliate between disagreeing individuals. Such mediation is often undertaken for free, and is mostly conducted by volunteers from the community, or by local organizations. There is also mediation between states, when a state mediates to persuade two states or more to put an end to conflicts or wars, or establish new relations.

Sometimes mediators seek to persuade disagreeing parties to settle disagreement when they realize that continued disagreement may affect their own interests. In the glorious Koran, Allah (HBG) affirms that the negative effects of problems and disagreement among individuals are not restricted to the parties concerned, but go as far as to touch the others as well, He says, ﴿And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong:﴾¹²

The aim of mediators could be to gain some financial advantages, as is the case of commercial mediation, when the mediator gets a commission from retailer and/or customer. The commission is determined according to an agreement between persuasion parties and mediator, or according to prevailing rules, instructions, and norms, or the nature of persuasion, or the sum of the transactions that result from contracts completed through mediators.

Commitment of Persuasion Parties towards Mediators

Persuasion parties provide the mediators with obvious and accurate data and information about all that is related to persuasion subject, and explain their goals,

points of disagreement, concessions they can make, and alternatives and options they may accept.

In most cases, persuasion parties have to sign a pact with the mediators clarifying the reciprocal commitments, influence of mediator, and sums they ought to have for mediation. It is recommended that the text of agreement between persuasion parties and mediators be reviewed and examined by a legist in order to be sure of its legal validity before endorsing it by the authorities.

Qualifying Persuasion Mediators

At present, qualifying competent mediators for persuasion gains much attention due to the rapid development in persuasion processes related to individuals, organizations and states. Therefore, qualifying mediators in advanced countries witnessed very important improvements, of which are the following:

- Issue legislations that define the intellectual, cognitive, professional, and behavioral requirements in the mediators, in addition to the requirements determined by unions and societies that arrange mediation. For example, acts that regulate mediation in civil status in Australia necessitate that mediators have a university degree in law, trained in a bureau specialized in mediation for at least two years, and participated in courses of mediator training and developing.
- Extend the use of developed techniques that facilitate the exchange of data and information between mediators and persuasion parties, such as the telephone, internet, closed-circuit television, and other techniques. Development of these

techniques helped in applying methods of distant persuasion, reducing costs, efforts, and time to carry out mediation.

- Establish specialized institutes for qualifying and developing mediators, such as the American Institute of Mediation.¹³

Factors Affecting the Competence of Mediators

- Sophistication of persuasion subject; some subjects are sophisticated and some simple, and between the two are numberless of subjects that vary in degrees of sophistication and straightforwardness.
- Nature of persuadees as for their flexibility and willingness to be persuaded by the subjects that aim at changing their ideas, behavior, goals, relations, or needs.
- Nature of relationship between mediators and persuasion parties: mediators are more competent in carrying out the task assigned to them when the relationship between persuasion parties is solid and based on mutual trust, and they provide accurate and objective information that enable the mediator to know the persuasive issue, its dimensions, and effects.
- The extent to which persuasion parties understand the role of mediators, and the extent of support they practically give to help them undertake their job competently.
- Nature of dispute between persuasion parties; the mediator's task becomes more complicated

whenever the dispute between persuasion parties is intense and vice versa.

- Mediators' skills, experiences, and possibilities.

Failure of Mediators

Failure of mediators is attributed to many reasons, of which is that the mediators may not have enough qualifications and experience to undertake the task, or that the information which may enable to know the issue they mediate in is not available. They may also fail when it is not possible to know about the nature and goals of parties concerned in persuasion, or that those parties do not understand the importance of mediation. Another reason could be that the persuasion issue is complicated and difficult and beyond the capabilities of mediators, that the parties involved in persuasion do not support the mediators to carry out their job competently, or that the mediator is not patient or persistent.¹⁴ The inflexibility of persuasion parties, insistence on their attitudes, and refusal to change their minds are considered among the important reasons behind the failure of mediators.

Mitchell Fails to Persuade Netanyahu to Freeze Settlements



WASHINGTON (AFP) – US President Barack Obama will seek to restart stalled Mideast peace talks Tuesday when he hosts a trilateral meeting with Israeli Prime Minister Benjamin Netanyahu and Palestinian president Mahmud Abbas. The White House's surprise Saturday afternoon announcement came amid few indications of movement on the main issues holding up the talks, and after US envoy to the Middle East George Mitchell returned empty-handed from a mission to the region.

Asharq Alawsat daily, English edition, 20/09/2009
<http://www.asharq-e.com/>

Examples of Mediation in Persuasion

Literature is rich with examples of mediation in persuasion, of which are the following:

- ▶ **First example:** in Shakespeare's *Twelfth Night* Viola, disguised as a man, mediates between Orsino and Olivia to persuade Olivia to accept marrying Orsino. Viola's repeated visits to Olivia resulted in persuading the latter to ease her sadness on her dead brother, and accept the idea of marriage.
- ▶ **Second example:** in Shakespeare's *The Merchant of Venice*, Portia mediates to persuade Shylock,

the cruel moneylender, and Antonio, the insolvent merchant to put an end to their dispute over money. She disguised as Balthazar, the young lawyer, who won the approval of both parties, and was able to persuade Shylock to renounce the term in the contract which obliges Shylock to cut a pound of Antonio's flesh if he could not return the money he borrowed in the appointed time. "Balthazar" found a gap in the contract, which is that blood is not mentioned in the contract with the cutting of flesh, and used it against Shylock in a way he could not refute.

Chapter Six

PERSUASIVE COMMUNICATION SKILLS

The persuader's knowledge of the details of the persuasive issue, persuadees and their possibilities, goals and advantages or disadvantages of persuasion, and the possible problems and loss which may result from its failure, all do not enable him/her to carry out a successful persuasion process unless he/she has knowledge of the methods of persuasive communication and skills that enable to communicate with the persuadees and persuade them. Persuasive communication skills are indispensable for persuadees as well, and their need for those skills is no less important than the persuader's need for them, since they would not be able to understand the persuasive message directed to them and determine their response to it without those skills. In a nutshell, without communication there would be no persuasion.

Concept of Communication

The word "communication" is derived from the Latin word "communis" which means that which is public, common, or familiar. This emphasizes that the root of communication is to achieve commonness in data and information by bringing about a common understanding among individuals. Therefore, communication is defined as transmitting ideas, information, and emotions among individuals.¹ It is also defined as the process of transmitting ideas, information, and emotions from one individual to another or others truthfully; it is the act practiced by individuals when they want to share information, attitudes, and ideas; or it is the

process which spreads out, and publicize, between two persons or more what was confined to one person, not only by word of mouth, or written word, but by all methods of communication, even body language.²

Communication is one of the oldest social phenomena known by humans. It is the core and basis of social life, which would not exist in its absence. It is also the cornerstone of all kinds of relationships that help individuals to fulfill their needs and attain their goals. It guarantees the continuity and development of societies. Thus, it is an organized process that is subject in the first place to human need for information to be utilized in all aspects of life.

Concept of Persuasive Communication

Communication is a wide concept, and persuasive communication is just a particle in it aiming at transmitting information, opinions, and attitudes from persuaders to persuadees to persuade them to change their information, ideas, behavior, or needs. However, persuasive communication retains all features of communication in general, because it is a process that guarantees the interaction of many variables with one another, and that each of those variables affects, and is affected by, the dynamic surroundings that have many chances and challenges which certainly affect the results of persuasive communication. Figure 6-1 shows the interaction between elements of persuasive communication.

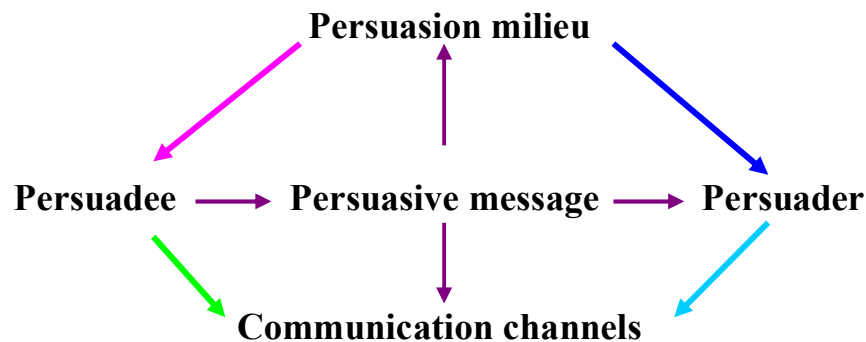


Figure 6-1: Elements of Persuasive Communication

Communication is an activity that individuals practice by nature, while persuasive communication must be planned for and arranged previously, and requires demonstrations and evidences that enable the persuader to reach out persuadees' feelings and/or mind to persuade them with the subjects of persuasion. By this, persuasive communication is a purposeful and controlled process, targeting the various structures of human nature in the aim of effecting change, modifications, or even enforcement, of ideas and behavior.³

Persuasive communication represents the persuader's conscious attempt that aims at changing persuadees' ideas, attitudes, or behavior. It would not have its desired effect, which is to persuade the targeted person, unless it submits a persuasive message, and that person receives it, be persuaded with its content, and sends his/her response to the persuader.

Most important aspect of persuasive communication is that the persuader makes sure that the persons targeted by persuasion understand and comprehend the content of

the persuasive message, and have the ability to think of, and be affected by, the merits of the subject in a good way, not just in compliance with its point of view. They may accept it or reject it, accept part of it and reject the rest of it, deduce matters beyond what is mentioned in it, or adopt a supportive attitude towards it and act according to the information with which they are persuaded.

Accordingly, persuasive communication includes all activities undertaken by persuaders to persuade the targeted persons with the persuasive message. In marketing, for example, persuasive communication includes all activities the vendor carries out in the aim of persuading customers to buy products, in addition to advertisement and personal selling.⁴

The recipients' manner of dealing with the persuasive message depends on their knowledge of its subject, and ability to process and comprehend the information mentioned in it, in addition to the external factors which increase the ability to understand the message, such as clarity, deliberate repetition, and the nature of the relationship between the recipients and the source of the message. Therefore, it is advantageous for persuaders to craft an effective persuasive message in which they include powerful arguments, and avoid those demonstrations which evoke negative thoughts about the subject. They must take into consideration that persuasive communication they devise to effect change in one of the persuadee's convictions or thoughts, may end up with effecting change in all of his/her convictions or thoughts.

Interest in persuasive communication goes back to the beginning of World War II as an attempt to define the effect of propaganda during the war. Then, many applied studies about this subject were conducted at the University of Yale in the US in the start of 1950. From that time on, interest in persuasive communication was increasing.⁵

Stages of Persuasive Communication

Figure 6-2 shows the stages of persuasive communication as follows:

- Define the persuasive subject.
- Prepare and lay out the persuasive message according to variables related to persuadees and nature of the persuasive subject.
- Encode the persuasive message to be carried by the various channels.
- Select suitable techniques and technology to convey the persuasive message to the persuadee at the right time and place, and at the lowest cost possible.
- Transmit the persuasive message to the persuadee without any distortion, omission, or alteration.
- Persuadees receive the persuasive message and study, analyze, understand, and comprehend it, then define their reaction to it and convey it to persuaders accurately in the right place and time, in a way as to make clear whether they were persuaded, require more information and explanation, wish to postpone discussing the subject to a later time, or reject the entire subject.

- Define what the persuader has to do according to the persuadees' responses.

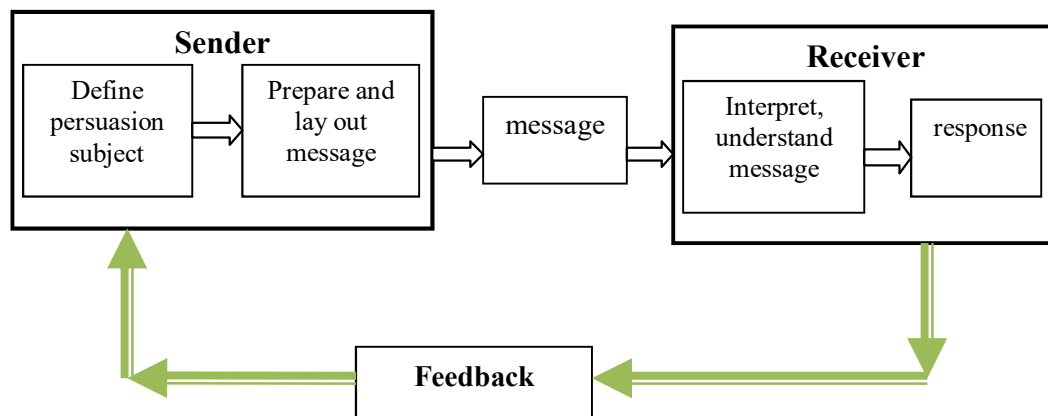


Figure 6-2: Stages of Persuasive Communication

Methods of Persuasive Communication

Any method of persuasive communication should guarantee that persuadees receive the persuasive message clearly and away from symbolism or ambiguity, so that it would not bear more than one meaning that may result in a semantic confusion, which is one of the obstacles of persuasion.⁶ The following are the methods of persuasive communication:

- ♦ **Verbal communication:** it refers to exchanging information between persuasion parties directly and orally by word of mouth. This is considered the shortest way of exchanging information and ideas that enables those parties to know the reaction instantly, provided that the words used are popular and familiar, and bear the same meaning to the parties.

- ♦ **Written (non-verbal) communication:** it refers to the exchange of information between persuasion parties using writing. Written persuasive messages should be complete, clear, concise, correct, and courteous. This method is distinguished by many merits such as the possibility of saving the persuasive message, referring to it when needed, and protecting its information from distortion. The demerit of this method, however, is that it is slow in conveying the message. Non-verbal communication may be achieved between persuasion parties through signs, facial expressions, movement of eyes and hands, gestures, etc. This method is called body language, which is in some cases more expressive than writing or speaking.

Types of Persuasive Communication

1. **Direct persuasive communication:** this has retained a forefront position over the ages among other types of persuasive communication in the power of influence. In spite of the emergence of modern means of communication, such as the radio, television, journals, etc., and the enormous expansion of circulation of persuasive messages and their effect, this development lacks the most important feature of direct persuasive communication, which is the ability to know the effect of persuasive messages on the targeted persons directly and clearly, and define almost more undoubtedly the extent of their interaction and perception.

Direct communication consists of three elements, the verbal, which is the letter itself, in the

form of oral words of persuader to persuadee; the phonetic element which transmits the persuader's words to persuadees; and the visual element, which is what the persuadee sees on the countenance, figure, movements, signs of the persuader that express his/her emotional state while conveying the persuasive message. The merits of direct persuasive communication is that it helps convey the persuasive message quickly and without distortion, and enables the persuader to know the reaction of the persuadee also quickly and without misrepresentation, and helps them take necessary action accordingly. Direct communication is in two forms,⁷ the direct personal communication between two persons, and the direct group communication, in which the persuasive message is conveyed to a large number of targeted individuals, as in lectures or addresses and the like.

2. Indirect persuasive communication: this is conducted between persuader and persuadee via means of communication, such as the radio, television, movies, audio tapes, internet, journals, newspapers, and books. The chances of interaction between persuader and persuadee are scarce, or not existent in most cases.

Skills of Persuasive Communication

Webster's New Collegiate Dictionary defines the word "skill" as "the ability to use one's knowledge effectively and readily in execution or performance", and "a learned power of doing something competently." It is also defined as the ability to do something in a manner defined by a measure developed for that purpose.⁸

The concept of skill refers to transforming knowledge into applicable behavior by repeated training on the transformation process. The number of times of training depends on the nature of the skill and the individual's ability to acquire it, since some individuals can acquire a skill quickly while others need much effort, longer time, and soaring expenses to learn a skill.

An individual's need to develop skills of persuasive communication to attain his/her indispensable ends – social, emotional, economic, etc. – starts from birth and does end until death. Yet, in spite of its importance to all individuals, not everybody can master this skill as desired to exchange accurate and clear information. This urged the advanced countries to establish specialized institutes and organizations concerned with developing individual's competence in communication and persuasive communication skills. Individuals vary in terms of quickness in mastering skills of persuasive communication for reasons related to the individuals' possibilities, capability, desire to learn and master the skills, as well as the nature of the skill in terms of complexity and simplicity.

Figure 6-3 shows the skills of persuasive communication and the interplay between them because each skill enforces the other skills or reduces its role in attaining the goals of persuasive communication. For example, reading helps to develop the skill of writing and vice versa and always adds information that benefits the reader when speaking or writing, and the same is for the

other skills. The following is an account of the skills of persuasive communication:

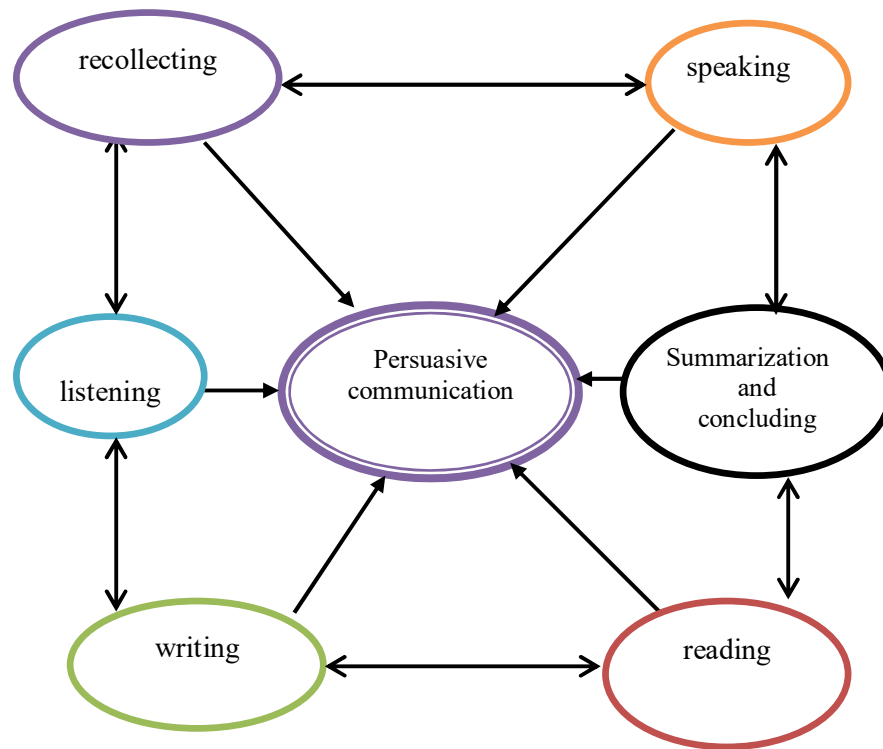


Figure 6-3 : Skills of Persuasive Communication

Speaking Skill

Speaking skill is related to the individuals' ability to express their thoughts, opinions, feelings in comprehensible speech. However, individuals vary in terms of their speaking ability. Some can present the subject of their discourse in an interesting way, in words that express ideas clearly and concisely so that persuadees comprehend it easily, and one may tell a joke in a way

that entertains the recipients, while others cannot do that with the same joke. The French philosopher, Voltaire, says in this regard, "Before you argue the other, define your words."⁹

Persuasive discourse is used to influence individuals and groups, and incite them to accept attitudes, ideas, behavior, or products, provided that it be clear, comprehensible, and draw the recipients' attention and persuade them after making them aware of the subject and its dimensions and positive effects on them. It also suggests what the recipients must do in order to carry out the requirements of persuasion, and incite them to engage their energies and possibilities to fulfill the subject with which they were persuaded.

Techniques of Presenting Persuasion Subject

Selecting the techniques of presenting the subject of persuasion should be made in the light of the nature of the subject, persuadees' traits, their willingness to be persuaded, and the data of the surroundings of persuasion. The following are some of those techniques:

- Argumentative Technique
- Divisional Technique
- Generalizing Technique
- Comparative Technique
- Normative Technique
- Narrative Technique

Argumentative Technique

Implementing this method requires that persuaders submit powerful proofs, evidences, and demonstrations

appropriate to their theses and views. The persuader can choose one of these two ways of using this method:

1. Display the causes that lead to effects first, since causes are like a background on which persuaders base their evidences and demonstrations which help to enforce and enhance the ideas submitted to persuadees to influence them, and persuade them that there are certain causes and circumstances that lead to certain effects.
2. Display the effects that result from causes first in order to influence the feelings of persuadees and incite them to be persuaded. For example, if the persuader wanted to persuade the targeted recipient with the imperativeness of quitting smoking, he/she has to start with showing the persuadee all the harm caused by smoking in a manner as to evoke and terrify him/her.

Divisional Technique

Persuaders present the persuasive message part by part until the general idea is presented. This method is best used in such cases as when it is impossible for the persons targeted by persuasion to understand and comprehend the subject of persuasion at once, or when the persuasion issue is serious aiming at persuading the targeted persons to effect essential changes in their ideas and behavior. This will be fully explained in chapter nine as one of the methods of persuasion.

Generalizing Technique

The persuader attracts the attention of the targeted persons to the general idea of the persuasive message. This technique depends on using a specific issue or a definite example to be generalized as a general rule.

Comparative Technique

This technique depends on comparing between two ideas, and defining the difference between them in the light of awareness of the reasons and circumstances of each idea in order to reach the results. For example, if a persuader wanted to persuade a person with the damages caused by smoking, he/she makes a comparison between the health of smokers and that of non-smokers in a way as to let the recipient be sure that non-smokers are healthier than smokers. This will be tackled in chapter nine as one of the methods of persuasion.

Normative Technique

A scale is used to describe the persuasive message in a definite way, and to make results known by making analogy with another case of similar causes and circumstances, and by a manner that prompts the targeted person to be persuaded.

Narrative Technique

This technique presents the subject of persuasion to the targeted individuals in a narrative form. Narrative as one of the tools of persuasion will be tackled in chapter eight.

Ethics of Speaking

- The speaker is honest, objective, accurate, clear, careful, and in conformity with the self inwardly and outwardly. He/she is able to control passion with patience and forbearance, confident in the self and the information and ideas of the subject, willing to bear responsibility of those ideas, and believe in them. Aristotle says, "Courage is not to say what you believe in, but to believe in all what you say." The speaker is also eager to talk about

thoughts and ideas enthusiastically, and able to give the individuals targeted by persuasion a good impression about those ideas. His/her behavior is characterized by solemnity, which makes the recipient feel easy, calm, attentive, and willing to receive the subject and pay attention to it.

- Consider the differences among individuals in opinions, interests, and needs, as well as their way of dealing with others, situations they encounter, and information they get.
- Words should bear the sense of goodness, softness, and gentleness, help develop relationships with others, and be away of dispute, argument, cursing, slandering, or offense, because the harm caused by the tongue is severer than that of the sword, as the Arab poet says,

The wounds of the swords heal,
But those of the words have no cure.

Robert Burton also says, "A blow with a word strikes deeper than a blow with a sword." In the glorious Koran, Allah (HBG) emphasizes the importance of pleasant words, and shows the harm of unkind words, saying, ﴿Seest thou not how Allah sets forth a parable? - A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens,- of its Lord. It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition. And the parable of an evil Word is that of an evil tree: It is torn up by the root from the surface of the earth: it has no stability.﴾¹⁰

This verse shows that the kind word has great benefits for both speaker and recipient at all times and places; in its benefits it is better than the

fruitful tree that yields in one season only. Therefore, Allah (HBG) enjoins humans to say that which is best, ﴿Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: For Satan is to man an avowed enemy.﴾¹¹ Prophet Mohammed (pbuh) shows that the good word is like charity which benefits both the donor and receiver in this life and in the afterlife, he says, "The good word is charity." He used to choose the best and kindest of words for his speech and keep away from coarse and cruel words, he was neither obscene nor rude, as emphasized in his saying, "The believer is not misspeaking, nor is he reviling, indecent, or obscene." He also says, "Guard yourself against hellfire even if with half a date [charity], if you cannot find that then with a kind word."

- Avoid despotism and predominance during speech, and all that which may restrict the persuadees' freedom of expression. The speaker has to respect the views of persuadees, trigger their participation in speech, increase their attention to it, avoid all that which makes them feel they should abandon their ideas and behavior,¹² respect criticism and differences of opinion, and believe that the presented views are not absolute truth that cannot be disputed.
- Give the persuadees the impression that the opinions tackled in speech are but some of their views in order to satisfy their self-importance and pride, and win them to accept the ideas presented to them.

- Give the persuadees the chance to be the first to talk, enable them to present their ideas, goals, observations, and objections as they wish, praise and admire the ideas, evidences, and information they present, and use them to attain desired goals of persuasion, provided that one avoids exaggeration in expressing admiration so that it would not prompt the persuadees' conceitedness and disregard of persuasion ideas, or make them feel that this admiration is not genuine.
- Relate the beginning of the speech to the end of the persuadees' speech, to make them feel important in the self and in ideas.
- Answer the persuadees' queries, and refute their suspicion and objections in the light of a study of the reasons that make them enquire or object, taking care that to overlook some of the remarks and avoid comments on them is sometimes considered the best means that help to encourage them to abandon those objections and stop requesting for answers to them.
- Present a logical introduction to explain the data, evidences, and causes on which it is based, and results to which it would lead.
- Accept what the recipient says, be conscious in replying, and avoid preparing for the next idea before concluding the first one.
- Avoid complicated words and concepts, and wading into the details that may leave the recipients distracted and bored, or incite them to talk about disputed topics, and evade discussing subjects that the recipients do not know.¹³

- Present the speech with methods appropriate to persuadees' mentalities and emotions that influence them, choose the evidences that help in persuading them, and avoid definitive words such as “always”, “never”, etc. Prophet Mohammed (pbuh) says, "Do not tell my people my sayings except those which their minds can bear so that not to distress them."¹⁴
- Employ humor and jesting that add excitement and delight to the subject of persuasion, and encourage the recipient to feel a sense of conformity and be thankful to be given the chance to listen to the speaker. Just as it is important to start with the persuadee on a positive note, because first impressions count, so it is important to end on a positive note, as last impressions count too, i.e. acknowledge the truth of the difficulties during the persuasive process, thank the persuadee and focus on a positive future. Ending on a positive note costs the persuader little or nothing and can benefit him greatly. In the words of Shakespeare, “Do as adversaries do in law, strive mightily, but eat and drink as friends.”¹⁵

Requirements of Improving Speaking Skill

- Know the character of persuadees accurately and objectively, and choose the subject that draws their attention and has advantages and favorable indications to evoke their interest in speech, make them interact, and be persuaded with it. Allah (HBG) has enjoined the prophets and messengers to give promise of His mercy while persuading people with His messages. Allah (HBG) says in the glorious Koran, ﴿Apostles who gave good news as well

as warning, that mankind, after (the coming) of the apostles, should have no plea against Allah. For Allah is Exalted in Power, Wise.﴾¹⁶ The subject of speech should be prepared perfectly and in a delightful way, using comprehensible language that conforms to the persuadees' tendencies in order to incite them to be more willing to listen to the speech for a long time, pay attention to it, remember much of its content, and respect it.

- Make sure that the words or phrases used in speech are understood by the recipient as they are in order to avoid the problems which may result from misunderstanding.¹⁷
- Present correct information to the persuadees properly, and define the main points in it. The subject is not prolonged and boring, nor so concise as not to give a clear image of it. The speech starts and ends in an effective way that creates a need in the recipients, attracts their attention, and evokes their interest. Evidences, proofs, and examples are to be presented without ambiguity or polysemy, avoiding details, defiance, refutation, confutation, and futile argument that lead to conflict. The conclusion of speech is to be arranged and concentrated, and not as a summary of the subject.
- Ingenuity in starting the speech in such a way as to stir up attention.
- Present the ideas and goals of the subject with zeal and confidence, and in a progressive way from the less effective to the more effective, and clarifying the advantages of persuasion sequentially according to their importance.

- The persuader should be friendly, gets along with others and make others get along with him/her, agreeable, behaving in a way that conforms with the requirements of the persuasive subject.¹⁸
- Persuaders should not think that their ideas are as clear to the persuadees as they are clear to them.
- Commitment to kind words according to what Allah (HBG) says in the glorious Koran, ﴿speak fair to the people﴾¹⁹ in order to win their hearts before winning their attitudes.
- Address the recipients directly, speaking to them with words selected to agree with their attitudes, tendencies, experiences, and social and professional status in order to be welcomed and accepted.
- Make sure that the recipients receive the information and comprehend it, and are willing to interact and be persuaded with it, since it is useless to speak while the recipients do not pay attention or respond positively or negatively, as if they are like what the Arab poet says,

You would've been heard if would've talked to one alive,
But there is no life in whom you address;

A fire, if blown, would go up in flames,
But your blowing vanishes in the ashes.
- Evade raising the voice during speech, since powerful argument is enough by itself and does not need loud voice, while weak argument would not be supported even by the loudest voice. In the glorious Koran, Allah (HBG) draws attention to this saying, ﴿"And be moderate in thy pace, and

lower thy voice;”²⁰ because shouting and agitated speech do not enable the persuader to win the persuadee's approval and persuade him/her, but confirm weakness of attitude, as the Arab poet says,

The weak lions are the most roaring,
Whilst the most robust do not growl.

- Using intentional repetition of words and phrases in order to fix them into the persuadee's mind, employ wit which follows deep knowledge of the subject, and use audio-visual techniques that clarify speech, add delight and enjoyment, and prevent boredom.²¹
- Use elements that make speech worthy, and the message well constructed, such as silence, introduction, brevity, epilogue, body language, appearance, and gestures, in a way as to make use of non-verbal elements to support the verbal ones. Moreover, the sender of the message should behave as an actor in order to reinforce the persuasive subject.²²
- Utter the words correctly and clearly in order to convey the real meaning to the recipient. For that reason, Prophet Moses (pbuh) asked Allah (HBG) to remove the impediment from his speech, Allah (HBG) says in the glorious Koran, ﴿And remove the impediment from my speech, "So they may understand what I say:﴾²³
- Keep the grammatical and syntactic rules, but away from affectation and pomposity, implement signs and gestures, put stress on certain words, and use pauses during speech, and before and after certain

points to give emphasis to certain phrases, and draw the attraction of the persuadees.

- Control voice and intonation, and change the tone according to the subject and persuadee, so that it be calm, soft and expressive. Also control passion so that it would not be reflected in the tone of speech, taking into consideration the clarity of voice for persuadees. This requires that voice be raised and lowered accordingly. Voice should not be monotonous so that it would not be boring. The speaker has to speak rapidly at times and slowly at other times because listeners vary in their ability to grasp what they hear.
- Manage the surroundings of speech competently, without agitation or emotional strain, notice the reactions of targeted listeners during speech, and act according to that.
- Apply the principle of economy of language, according to the wisdom that says, "The best of speech is the least of words that tell a lot", that is persuadees' time should not be wasted in unnecessary details.

In brief, individuals have to speak with others according to what the Arab poet says,

Deliver your speech with the generosity of the confident,
And present your facts with gracious eloquence.
Make the manifestation of facts your pursuit,
And let the best of words express it.

American Hostages



In early 1980 UN Secretary General Waldheim flew to Iran to seek the release of American hostages. His efforts were seriously set back when Iranian national radio and television broadcast in Persian a remark he reportedly made on his arrival in Tehran: “I have come as a *mediator* to work out a *compromise*.” Within an hour of the broadcast his car was being stoned by angry Iranians. The reason was that in Persian the word “mediator” suggests “meddler”, someone who is barging in uninvited. Similarly, the word “compromise” lacks the positive meaning it has in English.

Roger Fisher and William Ury, *Getting to Yes*, (London: Random House Group, 1999), p. 34.

Listening Skills

Listening means that the listener does not only hear what the speaker is saying, but also to pay attention, concentrate, and interpret the changes in tone, and relate voice to gesture. Listening is achieved through the following steps:

- Receive the speech by hearing it carefully through the ears.
- Process received information.
- Understand and interpret the received information in the light of previous experience and information.

- Analyze the received information and distinguish between facts and personal opinions and see the extent of its credibility.
- Determine the response and convey it to the sender.
- Recall and retrieve the received information.

Importance of Hearing

Hearing is more important to humans than sight. That is why the word "hearing" comes first whenever the two senses are mentioned in the glorious Koran. An example is this verse, ﴿Say: "It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give﴾²⁴ A human learns to speak through hearing, that is why the deaf persons are also mute because they cannot hear. Humans can hear the speech of other humans even if those were behind a barrier, while they cannot see each other if there is a barrier between them. This is mentioned in the glorious Koran when the companions of Prophet Mohammed (pbuh) called him from behind the partitions of his chamber, and he could hear them, ﴿Those who shout out to thee from without the inner Apartments, most of them lack understanding.﴾²⁵

Humans can also hear the speaker even if the latter is standing behind them, whereas they cannot see the speaker unless they turn. The same is with the embryo, which hears sounds while inside the womb. What also shows the importance of hearing is that a human can hear in darkness, but is unable to see the figure of speaker or source of sounds. For that reason, it is possible to carry out talks with others even if one is in utter darkness, or blind, which is not possible for the deaf. Likewise,

Allah's prophets and messengers (HBG) delivered His messages through talking to people, and those who heard and paid attention believed in them, as Allah (HBG) says in the Glorious Koran, «Our Lord! we have heard the call of one calling (us) to Faith, 'Believe ye in the Lord', and we have believed. Our Lord! forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous.»²⁶

In addition, the hearing sense can deal with abstraction, and enable humans to imagine the tangible things when they hear their names and description, whereas eyesight cannot deal with abstraction.

Requirements of Improving Listening Skills

- ✓ Pay attention to the speaker and interact with him/her, understand and analyze the speech, evaluate opinions and ideas objectively, avoid focusing on, or tracing, errors in speech and appearance, and evade making conclusions, assessment, or absolute judgment before the end of speech.
- ✓ Evoke the speakers' desire to let themselves go and continue the speech.
- ✓ Avoid asking questions, or interrupting, the speaker before the end; for if he/she did not finish what he/she wants to say, he/she would not listen to the others, and if he/she listened, he/she would not understand what is said.
- ✓ Distinguish between the main and the minor points in speech, and know the speaker's feelings even if he/she does not express them.

- ✓ Let the speaker know what is understood from him/her by restating in one's own words what have been heard.
- ✓ Believe that listening is not only a skill, but it is a matter of decorum and good disposition that should be learned and practiced competently, in order to receive information, understand it, and employ it for the attainment of goals.²⁷ The Arab poet says,

Listen to your opponent, never interrupt his speech,
He may present you an approving opinion.

Patience in attention is abundant treasure,
And insistence on disturbing the pretext of the failing;

If you meet importunity with insistence
Then, for both, common sense is lacking.

Obstructions of Listening

- Information is not appropriate to the educational level of targeted individuals, which may cause misunderstanding of speech. Thus, they should be addressed in accordance with their mentalities, or else it would be impossible for them to understand and be persuaded.
- Persuadee's prejudice towards the information and/or speaker.
- Persuadee's preoccupation with questions to ask, or comments to add to the information.
- Persuadee's occupancy with other matters, or absent-mindedness, so that he/she claims to be listening while he/she is not. This has been indicated in the glorious Koran, Allah (HBG) says, ﴿Nor be like those who say, "We hear," but listen not:﴾²⁸

- The speaker fails to stimulate the listeners' desire to listen, or prolongs the speech, or the speaker's voice is monotonous, or there is noise.

Silence Skills

Silence is like speech, even more eloquent at certain times. In *Cymbeline*, Shakespeare says, "I'll speak to thee in silence."²⁹ It gives those who practice it perfectly power and chance to concentrate, contemplate, and think deeply. It is sometimes considered the best way to stimulate others to be persuaded. Therefore, persuaders have to seize the opportunity of persuadee's silence and build on it in their behavior with them.³⁰

Silence could be one of the methods of the variousness of stimulants in persuasion due to its parallelism with speech. It helps divide information into smaller units, or used to draw the targeted listener's attention to a certain point.³¹ Sometimes it is more expressive than replying to what the opponents dislike to hear, the Arabs say, "The answer to what is not accepted is silence", and the Arab poet says,

If the impudent spoke, answer not,
Better than answering him is silence.

In spite of the importance of silence as a skill, few individuals master it though those who excel in it win the respect of others who find them good listeners even if they differ in opinion. The speaker's silence stimulates the targeted listener to pay attention to speech, and the listener's silence incites the speaker to go on in presenting his/her opinions without interruption, provided that the persuadee's silence should be interpreted

correctly, since it may mean that he/she does not understand the message, does not accept it, or has valuable information about it but is not willing to declare that for fear of consequences.³²

The causes of silence are many, and its human and symbolic indication is varied and wide. There are various forms of silence according to its role as a value that combines between both negative and positive at the same time, that is, humans may keep silent by force or by free will. However, one must avoid silence that creates tension between speaker and addressee, and that which indicates contempt or scorn. It is alright if silence is employed for expressing admiration or appreciation and contemplation.

Although most people praise eloquence, rhetoric, and fluency of language, they give silence a dignified position no less dignified than fluency, and prefer silence to nonsensical speech, pedantry, and idle talk. Silence is considered a virtue and a chance to make use of information, while speaking sometimes makes one regret saying a word, or may lead to unfavorable consequences.

One of the advantages of silence is that it conceals the faults of the ignorant, and covers the failing of those who do not have the capacity to talk well. The Arab poet says,³³

Make silence your reply when you are wordless
A speech may have its answer in silence

Another poet says,

If you do not find right opinion to say,
Your silence without rightness is right.

Persuaders have to know the causes of the persuadee's silence during speech, and do what may interrupt that silence by asking questions if there is no indication that he/she is following up or paying attention to the subject. The speaker may also interrupt silence by telling a joke to add humor, move within the place where the speech is conducted, or make a pause. However, if all listeners are silent, the speaker has to be willing to break the silence contest.

Types of Silence

- ❖ Silence of accepting, supporting, paying attention, following up, thinking, and comprehending the speech.
- ❖ Silence of rejection of the subject of speech.
- ❖ Silence of fear of penalties imposed on those whose speech shows objection.
- ❖ Silence of good manners and respect in the presence of those who are higher in position, as indicated in the glorious Koran, ﴿The Day that the Spirit and the angels will stand forth in ranks, none shall speak except any who is permitted by (Allah) Most Gracious, and He will say what is right.﴾³⁴
- ❖ Silence of abstaining from talking, as the silence of Virgin Mary mentioned in the glorious Koran, ﴿So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to (Allah) Most Gracious, and this day will I enter into not talk with any human being'﴾³⁵
- ❖ Silence of totally and intentionally ignoring the speaker.

- ❖ Silence of fatigue, boredom, absent-mindedness, or the speaker's incompetence in presenting his/her ideas.
- ❖ Silence because of illness and inability to talk.
- ❖ Silence of flattering.
- ❖ Silence of failure to find words to express emotions, as when lovers part, or meet after a long time of absence, the Arab poet says,

And the tongue was crippled, and mine eyes
Spoke to thine with the language of love.

However, silence in certain situations is treacherous and destructive for the self as well as others, as Martin Luther King says, “our lives begin to end the day we become silent about things that matter.”³⁶

Reading Skills

Reading is a visual act humans put to use to understand messages. It is not restricted to writing, but it includes looking at pictures, drawings, movies, gestures, and movements. It is a very complicated mental process because it is related to human mental and physiological actions, shared also by human senses, abilities, experiences, knowledge, intelligence, and other set of abilities such as ability to look at written words and all that is seen, perceive the main points of a subject and the general meaning of what is read, and arrange them according to priority.

Reading is considered an indication of advancement of people; it is an important means of acquiring knowledge and education and contacting what the human

mind produces. It also provides ideas, facts, opinions, which increase the abilities to set the mind into action, develop emotions, preferences, and attitudes, enrich experience, and help deal with problems in a professional manner. It is an important prerequisite of going along with scientific and technical advancement, and acquaintance with other cultures. Allah (HBG) enjoins Prophet Mohammed (pbuh) in the first verse of the Koran revealed to him to read, saying, ﴿Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created﴾³⁷

Reading is an indication of the advancement of nations, since the more it is widely practiced by a nation, the more advanced that nation is. However, it is noticeable that individuals in developing countries scarcely read, and if they read they do not comprehend, and when they comprehend, they do not put what they read into effect for personal or objective reasons. Unfortunately, students in those countries read only to obtain the certificate, not to learn and obtain knowledge.

The aim of reading persuasive messages should be to criticize and scrutinize its content, and know the persuader and his/her attitudes, goals, and manner of presentation, whether he/she chooses certain information and ignores other things, repeats the evidences with which he/she tries to prove his/her opinions, summarizes what he/she says in the beginning or end, mentions all facts in the message, or leaves it for the persuadee to complete the aspects that are not mentioned in the message.

Types of Reading

Reading could be silent or aloud. Silent reading is used for understanding and to interpret written signs and perceive their meaning and indication in the reader's mind voicelessly, without any movement of the lips. As for the loud reading, the written signs are transformed into vocal words and sounds heard with various denotations, often used to influence the others or to share one's ears with what is being read, as is the case when one reads poetry or a joke. The importance of the subject often incites the reader to use this kind of reading. Loud reading requires correct pronunciation and articulation of letters in an effective way without faltering or hesitating or timidity, it could be accompanied by movement of the hands, gestures, variation in tone, stressing the letters, etc. It is preferred that one starts with understanding the meaning of the whole text by silent reading before reading aloud.

Reading could be slow or fast, or between the two. Reading rapidity is determined by many factors, such as the nature of the subject being read, time allowed for reading, and swiftness of comprehending the content. In a word, reading rapidity varies from one person to another, yet, speedy reading has become one of the requirements of following up the rapid developments of data and information production round the clock. Studies prove that a person can improve reading rapidity between 50 percent and 100 percent without lacking understanding of the text being read. Studies also prove that it is wrong to believe that those who read slowly understand better than those who read fast, since those who read fast may exceed those who read slowly in the ability to get more ideas and information in a shorter time.

Reading according to aim is of two kinds, the first is reading in search of information. Perfecting this kind of reading requires reading the title of the persuasive message or book or article to obtain a general idea about the subject.³⁸ The second kind is reading in the aim of understanding the information, in instances that require comprehending and summarizing the written information.

Mastering reading skill requires continuity of reading to develop information and linguistic ability, choosing a suitable place for reading, underlining the main ideas, and writing a summary of the main points of those ideas. The reader must have an idea of what he/she is reading, look at the text as one piece not merely words, reduce the duration of focusing the eye on phrases, not to pronounce the words during reading, to catch the important and vital thoughts from within the subject, and expect what the writer is saying.³⁹

It is worth noticing that those who read often focus on the general idea of what they read, and do not pay attention to the errors in grammar, spelling, or style, except when they read to revise the written text and correct the errors.

Persuasive Writing Skills

Written persuasive communication allows the senders of persuasive messages to arrange their thoughts and present them according to a sequence that makes it easy for the readers to understand and to refer to later, even after a while, and helps secure the chance of choosing suitable and correct diction and expressions that

clarify the subject, dismiss ambiguity, and remove misgiving and failure to understand it.⁴⁰

Good persuasive writing consists of chosen words that make perfect sentences comprising coherent successive paragraphs; each is expressing an idea smoothly from beginning to end.

Writing skill is one kind of styling and visual arts. It is full of creativity and enjoyment. It builds self-confidence, and requires courage, fearlessness, persistence, and challenge of the self and of others, because it produces something represented by what readers read as books, articles, studies, and other matters that aim at persuading the reader, it requires that the writer have much freedom and be continuously encouraged to enforce self-confidence and develop willingness to bear responsibility of the written word.

An important fact about writing skill is that it is not restricted to some individuals rather than others. All individuals can master that art by training, practicing, and reading. Developing it is never ending. It needs more than one attempt, and more than one draft. It also needs to make use of skills of speaking, listening, summarizing, concluding, as well as the use of communication and information technology to support, enforce, develop, and improve it.⁴¹ When writing, one has to take into consideration the following points:

1. Know the recipient's disposition, goals, interests, and education and intellectual level, since the message directed to the less educated individuals is different in style from that directed to the educated ones.
2. Define accurately the goals to be achieved by the persuasive message.

3. Select the information that achieves the goals of the persuasive message.
4. Write the information that must be included in the persuasive message accurately, consecutively, and coherently, supported by evidences and facts, and without deviation or digression, so that the message is neither too long nor too short.
5. Review what has been written to make sure of the information and of consistency and coherence in the message.
6. Write the message in its final form.
7. Observe the sobriety of language and clarity of presentation of the persuasive subject, because the clearer the message is, the more effective and inciting it would be to the targeted recipients, and the less effort it needs from them to understand and deduce results from it, provided that clarity of the message would not make persuadees feel that the message has a part in directing their thoughts without giving them the freedom of thinking and concluding. Therefore it is imperative to use clarity cautiously.⁴²

Characteristics of Persuasive Messages

The most effective persuasive message is that which attracts attention, whose ideas are memorable, supported by evidences, makes the recipients interested in it, and persuades them to change their thoughts and behavior. It is characterized by accuracy and simplicity, and enables the persuadee to comprehend its content and be persuaded with it. The following are the characteristics of successful persuasive messages:

- ◆ Resolves the problems and concerns of persuadees, communicates their goals, satisfies their needs, and make them feel like to be in need of its subject.
- ◆ Does not contradict the persuadees' customs and beliefs, as most individuals remember the persuasive messages that support their viewpoints and try to ignore those that oppose their opinions.
- ◆ Has a clear and attracting title that incites recipients to read it.
- ◆ Tackles one subject only, not various subjects.
- ◆ Defines very precisely what the recipient should do.
- ◆ Be appropriate to the conditions and means of conveying it to the targeted recipients. For example, the broadcast persuasive message requires certain conditions that are not required for the telecast message, because the recipients of broadcast messages cannot see the event or the announcer, while the recipients of telecast messages can see the events and the announcer. The printed message also allows more details in explaining the subject than the message transmitted by the telephone. Accordingly, persuaders have to understand the nature of each means of communication and the extent of using them in the proper time and place.
- ◆ Is distinguished by consistency and coherence, a content that is clearly and concisely progressive towards the goal, results built on the foreparts, and free of complex and ambiguous phrases and words and unjustified repetition.⁴³
- ◆ Is arranged in the light of the desired goals; for example, messages of persuasive campaigns that

aim at persuading the audience with the significance of investment in a certain project must appeal to their minds and be supported with statistics, facts, and evidences that cannot be rejected.

- ◆ Presents the main points at the beginning, followed by the less important ones, because individuals often focus their attention on the beginning of the persuasive message.⁴⁴
- ◆ Not one-sided or restricted to demonstrating information and points that support the situation it advocates only, but it demonstrates the situation it does not agree to as well, and gives both arguments and evidences that support and oppose its subject.
- ◆ Its proofing is clear, arranged according to its significance, and not contradictory.

Types of Persuasive Messages

1. Subjective message: it addresses the heart, feelings, and sentiments.
2. Objective message: it addresses the intellect systematically relying on logic, evidences, discussion, and analysis. It is committed to objectivity and neutrality, relies on evidences, persuasive demonstration, and assured proofs for persuasion, and it does not rely on information based on speculation, conjecture, and rumors. Moreover, the sender's character is almost invisible.

Parts of Persuasive Message

When a persuasive message is finished it should be read more than once to make sure that it achieves the desired goals, and that it consists of the following parts:

- **Introduction:** is the opening of the persuasive message, and the gate through which one looks over the targeted persons whose acceptance of the message depends on its competence in preparing them to examine the other contents. It must give the persuadees a plain outline of the subject of the message, startle them, and evoke their hearts, minds, and sentiments. The introduction is mostly written after finishing the whole content of the message in order to pick some of the ideas and phrases and put them in the introduction.
- **Text or body:** this part should include the main points tackled in the persuasive message. It starts with a compliment or a pleasant remark to incite the targeted audience and win them. Ideas should be smooth and well selected, present the evidences perfectly away from exaggeration and divergence of details,⁴⁵ and take care not to fall into the pit of details which most individuals are ignorant of or they do not have the skill of presenting the ideas briefly. Brevity of style is intended for simplification, and repetition is meant for emphasis and reminding. The phrases are soft in presenting the ideas and suggestions, and do not criticize the persuadees' ideas or behavior, but inspire them that it only submits new and discussible options, ideas, and prospects, and not the only right solution. The persuasive message should be enhanced by actual examples, drawings, charts, and statistics that help

to clarify the idea without being boring. The argument is presented in a proper language and arranged paragraphs, in a style that attracts the attention of recipients and persuades them. The end of each paragraph incites the recipient to read the next, provided that it keeps away from symbolism and ambiguity.⁴⁶

- o **Conclusion:** it gives a condensed summary of the idea of the persuasive message, and has great effect on persuadees. It is the last thing that remains in their mind about the message.

Improving Recollecting Skills

The human mind has immense characteristics and qualities, and great power of storing the information, gathering them together, analyzing, and remembering them. Memory is defined as a system for processing information received by the senses, classifying, storing, and retrieving them.⁴⁷

Memory is an important element to store information acquired through the senses, previous experience, and daily life activities of the individual. It stores the information related to emotions, facts, events, and persons. It may keep the information for a long or short time according to the persons' attitude towards that information, its significance to them, and the number of times they need to retrieve it from memory. Thus, if a person is not on good terms with the source of information, or hates the information given to him, he/she in most cases does not like to remember it, and vice versa.⁴⁸

It is well known that the storage capacity of human memory is limited, and that it is in need of constant improvement to preserve information and increase its capacity. This could be achieved by selecting the information which is considered necessary, understanding it, coding, classifying, relating its parts to one another, arranging it in the memory, insisting on recollecting it, and employing it constructively in the proper time and place.⁴⁹

Memory improvement processes aim at enabling individuals to recall the required information and use it efficiently in the right way; otherwise, it is useless to store information in the memory.

The competence of memory is affected by the individual's motives, nature of data he/she receives, accumulation of information, significance of information to be stored, and duration of storing it, since that the data and information received recently can be retrieved easily and quickly. The important information, faces of persons, and events can be remembered even if they are stored in memory for a very long time.

Sometimes it is not possible to remember some people, situations, or information for psychological reasons related to the attitude towards those people, situations, or information, because of fatigue, or amount of information received. Sometimes one decides to forget some information, events, or persons that have caused painful experience in order not to feel anguish or sadness whenever he/she remembers them. Another thing that makes humans forget is that they may have accidents or

shocks that cause temporary or permanent loss of memory, or amnesia, or they forget because of brainwashing that erases information from memory, senility at old age, or affliction with Alzheimer. Fifteen centuries earlier, Allah (HBG) says in the glorious Koran, ﴿is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age, so that they know nothing after having known (much): for Allah is All-Knowing, All-Powerful.﴾⁵⁰

The above confirms that individuals have to try to activate their memories by any means to enable it to provide data and information in the proper time and place, and seek the aid of means and techniques of recording, storing, and preserving information, in order to find additional memory that enable them to refer to information whenever needed.

Skill of Summarizing and Concluding

Summarization is an intellectual process and a high linguistic skill, it is a kind of summing up what is read, heard, or seen. It requires consideration for professional trust, relating ideas to their originators. Summaries should be an appropriate substitute for the original material.⁵¹

The concept of summarization refers to expressing the main ideas of the subject being read, heard, or seen; in few clear words without disrupting the essence of the subject. Summarization requires defining the main ideas, and writing a summary of it in a comprehensible language to be a proper substitute for the original subject in order to make the best use of time and possibilities.

Summarization is considered one of the necessary requirements of dealing with the enormous quantities of

information circulated by the audio and visual and other means of communication in this time of informatics outburst.

Summarization helps to develop the skills of writing, seeing, or understanding what is read, seen, or heard. This is achieved by distinguishing between the main and minor ideas, and giving priority to the important points. It also helps to advance the aesthetic appreciation of texts, and differentiate between their kinds and varieties and the way they were displayed.

As for the skill of concluding, it means that the targeted recipients do not content themselves with the text of persuasive messages but go further and deduct ideas and points of view from the subject. It requires that they have sufficient information about the subject, as well as experience and a broad mind.

Summarization and concluding process requires understanding and comprehending the subject, recognizing the source, omission of repeated or ambiguous sentences, and constructing new sentences that represent the real outcome of the deleted or condensed sentences.

Stages of Summarizing and Concluding

1. Examine the persuasive message carefully and comprehend its content and goals accurately.
2. Extract and put down the main ideas of the persuasive message.
3. Rewrite the main ideas of the persuasive message concisely.
4. Read and revise the summary.
5. Make sure that the ideas in the summary are clear, and logically sequenced.

6. Write the final draft of the summary taking into consideration that it is free of ambiguity, linguistic and grammatical mistakes, and misprints.

Chapter Seven

CATEGORIES OF PERSUASION



Persuasion falls into many categories, each of which has its requirements and goals. Persuaders have to select the category that help achieve the goals according to their possibilities, nature of persuasion issue, differences among the targeted individuals in terms of thoughts, behavior, goals, needs, ability to understand and communicate, response, stubbornness, manner of discussion and argument, willingness to be persuaded, as well as the surroundings of persuasion. The following is the categories of persuasion:

- Intellectual and Emotional Persuasion
- Direct and Indirect Persuasion
- Strategic and Momentary Persuasion
- False and Genuine Persuasion
- Persuasion by Arousal of Interest and by Intimidation
- Overt and Covert Persuasion
- Volitional and Coercive Persuasion
- Verbal and Nonverbal Persuasion
- Individual and collective persuasion

Intellectual and Emotional Persuasion

Intellectual persuasion appeals to the minds of the individuals targeted by persuasion by presenting evidences, proofs, demonstrations, testimonies,

discussion, logic, and scientific reasoning that could not be contradicted. When achieved, intellectual persuasion is usually constant and would not be shaken by emotional influences.

Emotional persuasion, on the other hand, is achieved by appealing to the feelings of persuadees, and playing on their heartstrings in an effective manner. This manner of persuasion has a very dazzling and fascinating effect in winning the targeted individuals and persuading them. It appeals to their sentiments, which are the main entry towards approval, response, excitement, and persuasion. The persuader's rhetorical ability, appearance, attractiveness, and exciting manner of presentation have an obvious part in affecting the feelings of the targeted audiences and in persuading them. Surely that the effect of those factors is associated with the presence of the persuader and the extent of his/her influence on persuadees. Therefore, if that presence disappears and the persuadees recover their senses, they may discover a set of fallacies that have been passed on them inattentively.

Persuaders in emotional persuasion employ the fallacies of appealing to emotions in the aim of winning the persuadees emotionally, and then they present their persuasive subject and so affect them. Afterwards, targeted audiences are persuaded with the subject not because it is appropriate, but because it conforms to the positive feelings the persuaders have evoked. Persuadees at that moment were as if in a state of numbness that made them accept the subject of persuasion unquestionably and without obvious reason except that that subject was associated with an attractive character, or

specific feelings or situations.¹ However, emotional persuasion is in fact a tool invalid for all circumstances and individuals because it implies negative traps.

As emotional persuasion relies on appealing to emotions and moods that are easily affected at all directions, so it cannot withstand long, and may crumple with the first contrary blow from the intellect. The peril of emotional persuasion is that many of those who discover that they were persuaded by manipulation of emotions feel that they have become victims of deception, they were fooled, and the persuaders have sneered at their intelligence and minds. Thus, they turn against the subject of persuasion as well as the persuaders.

Emotional persuasion must be employed in such a manner as to make it endure the contrary hits, using different emotional idioms for the different groups of persuadees, since there is specific emotional language for each group. For example, the emotional language used to address young people is different from that used for adults, and the language used for male persuadees is different from that used for the female ones.² Persuaders should avoid using all emotional appeals at one time so that not to lose them in one stroke. They should also avoid repeating the same appeals in order for persuadees not to feel bored or be weary of them and deal with them negatively.

Facts confirm that intellectual persuasion once achieved does not change in most cases, while emotional persuasion often changes with the change of the emotions

that caused it. It is also confirmed that male persuadees are more inclined to be persuaded intellectually than females or youngsters, and that emotional persuasion could not be achieved with those who have abundant information, wide knowledge, and long experience.

Direct and Indirect Persuasion

Persuasion is direct when the subject is presented to targeted audiences directly without evasion or willingness to please, and with the manner of appealing to the mind or influencing emotions and feelings in order to persuade them with the subject of persuasion.³

Indirect persuasion, in contrast, is often concealed, the subjects are presented indirectly through suggesting the importance of the new ideas and their advantages, and then the matter is left for the persuadees to accept or reject the new ideas without any direct effect on them.

Indirect persuasion depends on psychological suggestions, overstepping logic, and avoidance of the arousal of the persuadees' ability of logical thinking. It incites persuadees to accept the explanation of the persuader without thinking or reasoning seriously.

Indirect persuasion gives the persuadees the feeling of satisfaction and convenience and make them think that they have deduced the aims of persuasion and taken the decision to be persuaded or not by themselves without any influence or suggestion from the persuader.

In certain situations, persuaders resort to hide persuasion, and use clever ways to reach their ends when they realize that there is an obvious hazard threatening

the attainment of goals, or that the targeted audiences will reject persuasion if they felt that there is someone trying to persuade them.⁴

Persuaders may also resort to indirect persuasion when they do not have logical reasons or proofs that enable them to persuade others. They release statements that move the targeted audience emotionally, or rouse their fear or enthusiasm. Those waves of emotions distract the persuadees' mind, and blur their outlook into matters, and thus weaken their ability to think and analyze logically, and it makes it difficult for them to confront the persuader's demonstrations and justifications even when those be unsubstantial.

It is worth mentioning that the culture of nations has a role in favoring direct over indirect persuasion or vice versa. Accordingly, western societies tend to use direct persuasion, while other cultures are more inclined towards indirect persuasion. Most westerners who worked in Arab countries noticed that employing the indirect manner of persuasion enabled them to persuade people there, and ensured the fulfillment of duties they wanted to carry out.⁵

Calif. Pastor Takes in \$2.4M after Donations Plea



LAKE FOREST, Calif. – Evangelical pastor Rick Warren's plea for donations to fill a \$900,000 deficit at his Southern California megachurch brought in \$2.4 million, Warren announced to cheers during a sermon at the church on Saturday.

Warren said the amount raised after the appeal was posted online Wednesday included only money parishioners brought in person to Saddleback Church by New Year's Eve. More was arriving by hand and by mail, he said.

The pastor said he planned to talk about what he called his church's "radical generosity" in the rest of the weekend's sermons. He said the total came from members, and the donations were all under \$100.

The posting on Warren's Web site read: "With 10 percent of our church family out of work due to the recession, our expenses in caring for our community in 2009 rose dramatically while our income stagnated."

http://news.yahoo.com/s/ap/us_rick_warren_donations

Strategic and Momentary Persuasion

Strategic persuasion aims at effecting fundamental and permanent or extremely important or beneficial changes in the ideas and behavior of individuals. To achieve strategic persuasion requires that persuaders do their utmost and spend a great deal, and it takes a very

long time to obtain its results. It is noticeable that when the targeted individuals were persuaded according to this kind of persuasion, they most probably never renounce their convictions.

Persuasion is momentary when the persuadees draw back if they discover that someone has taken advantage of their inattention, or that they have been misguided. They also draw back when the results of persuasion, of which they were hopeful, turn to be disappointing, or that new developments or information reveal that they should not continue their being persuaded, or make them forget what they have been persuaded with, as Allah (HBG) says in the glorious Koran, ﴿Relate to them the story of the man to whom We sent Our signs, but he passed them by: so Satan followed him up, and he went astray.﴾⁶ This verse tells of one of the Israelites who was persuaded with Prophet Moses' (pbuh) message and became a devoted scholar to whom people refer when in trouble. Prophet Moses (pbuh) sent him to the king of Median to call him to believe in Allah (HBG). The king received him and gave him land and money. After a while, the Israelite scholar abandoned the religion of Prophet Moses (pbuh) and followed that of the king.

Persuasion is sometimes momentary because it is flattering to the persuader in a certain situation, or for certain goals once attained the persuadees would turn back. Allah (HBG) says in the glorious Koran, ﴿Every time the penalty fell on them, they said: "O Moses! on your behalf call on thy Lord in virtue of his promise to thee: If thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee." But every time We removed

the penalty from them according to a fixed term which they had to fulfil,- Behold! they broke their word! ﴿٧﴾

False and Genuine Persuasion

False persuasion refers to the persuadees' claim that they were persuaded with the persuasive message addressed to them while in fact they were not. This happens when they find themselves compelled to pretend being persuaded for fear of being coerced, threatened, or intimidated, or they feel that they are vulnerable, or seek to get some advantages from persuasion. For example, an employee would pretend being persuaded with the ideas of the manager and then implement those ideas either out of fear of the penalties that may be imposed on him/her, or in the hope of getting a reward. Persuadees may also pretend to be persuaded so that they would not lose their position or the deal, spoil the relationship with others, or feel guilty for hurting the persuader.

False persuasion is hypocrisy and playing both sides of the fence; it does not achieve the desired goals of the persuader because the persuader cannot be sure whether the persuadee is really convinced or not.

Persuaders should take heed of persuadees whose persuasion was out of fear, flattery, or to take advantage of persuaders, because such persuasion is transient once its dishonest causes cease to exist. The glorious Koran refers to the desert Arabs, who proclaimed being persuaded with the message of Prophet Mohammed (pbuh), but their persuasion was not out of faith and real conviction, Allah (HBG) says, ﴿The desert Arabs say, "We believe." Say, "Ye have no faith; but ye (only) say, 'We have submitted our wills to Allah,' For not yet has Faith entered your

hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful."»⁸ He also says, «With (fair words from) their mouths they entice you, but their hearts are averse from you»⁹

Actual situations reveal that dictator regimes (socially, politically, or economic), that restrict the individuals' freedom of choice, and coerce them to accept, implement, and spread their ideas, or else they impose on them and those related to them severe penalties, would not endure no matter how long they stay, and they would inevitably go, because those who are forced to be persuaded by their ideas will turn against them sooner or later.

Real persuasion, on the other hand, is achieved after the targeted individuals study the subject of persuasion in an atmosphere of freedom, without restrictions on accepting or rejecting that subject. Therefore, the ideas and behavior they will be persuaded with in this manner will remain deeply rooted and constant in their minds and hearts and they would be ready to defend them with all they can, and would even incite others to believe in them even if they would be exposed to pressure or threat. The glorious Koran gives an example of real persuasion, when Allah (HBG) says, «Any one who, after accepting faith in Allah, utters Unbelief,- except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty.»¹⁰ This verse is revealed when Ammar bin Yasser came to Prophet Mohammed (pbuh) telling him that he was coerced to disbelieve by the infidels. Prophet Mohammed (pbuh) told him he should not fear that since he believed with the innermost of his heart, and his convictions were fixed.

Persuasion by Arousal of Interest and by Intimidation

Persuasion by arousal of interest is achieved through offering incentives to the targeted individuals to encourage them to be persuaded with ideas and subjects. Studies confirm that there is a relationship between the significance of incentives and the probability of persuading others, seeing that the more significant those incentives are from their point of view, the more increasing is the probability of their being persuaded easily and quickly.¹¹

This manner of persuasion is referred to in the glorious Koran, which is full of verses that arouse the interest of people and incite them to be persuaded, telling them that Allah (HBG) promises of heaven and ample blessings those who believe in Him, His angels, the revealed Books, His messengers, the hereafter, and destiny, good and bad, and implement His Law in their worship and dealings. Allah (HBG) says, ﴿Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous,-﴾¹² Persuasion by the arousal of interest was also used by Satan in persuading Adam and his wife to eat of the forbidden tree, Allah (HBG) says in the glorious Koran, ﴿O Adam! dwell thou and thy wife in the Garden, and enjoy (its good things) as ye wish: but approach not this tree, or ye run into harm and transgression." Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before): he said: "Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever."﴾¹³

Persuasion by intimidation, in contrast, means to compel individuals to be persuaded by using threat of

penalties or arousal of fear, exerting emotional pressure on them, and boycotting them, in the aim of weakening them psychologically, because “those who feel safe of penalty sometimes misbehave.” It is worth mentioning that the methods of persuasion by fear are unlimited.



Figure 7-1: Persuasion by intimidation

www.aawsat.com/cartoon/archive.asp

Persuasion by intimidation should not be practiced unless when persuasion by the arousal of interest becomes ineffective. It should not be implemented only in case of extreme need, because such persuasion would fail once its causes vanish, and those who were persuaded in this manner would not interact positively with what they were persuaded, and try always to renounce persuasion.

The glorious Koran refers to the implementation of persuasion by fear in the aim of inciting individuals to abandon evil ideas and practices that have dangerous effects on individuals and society, such as usury, adultery, alcoholism, and gambling. Allah (HBG) says, ﴿But those who disobey Allah and His Messenger and transgress

His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment.﴾¹⁴ He also says, ﴿Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise.﴾¹⁵ and He says, ﴿The Day they will be dragged through the Fire on their faces, (they will hear:) "Taste ye the touch of Hell!"﴾¹⁶

Most individuals use persuasion by arousal of interest and by intimidation to stimulate people to be persuaded. Thus, either parents offer incentives to their children to persuade them with their ideas, or they threat with punishment, if their children would not act according to the rules of conduct. Likewise, the management in businesses implements those methods with employees, gives incentives for those who are persuaded, and threaten with punishment those who reject acting according to directives.

It is worth mentioning that some individuals would not be persuaded only by arousal of interest, and others can be persuaded only when threatened with penalties. Sometimes both manners are used to persuade the same person according to the nature of the subject of persuasion. In such cases, there must be a sort of equilibrium between the arousal of interest and the arousal of fear. The secret behind this equilibrium is that human psyche is fashioned simultaneously on fear when threatened on the one hand, and responding to aroused interests on the other hand. For example, if an employee disagrees to instructions and expects that the management will penalize him/her, he/she may try to persuade himself/herself that he/she should not do that. In other

cases, if the employee expected a reward from the management in return to his/her good performance, he/she would persuade himself/herself to keep doing well at work

The extent of arousal of interest or fear should be determined accurately so that they achieve the goals desired of them and give the proper rewards of arousal of interests to those who deserve, and also impose the due penalty of intimidation, so that the persuadees realize that the persuaders, who use these methods, are serious in implementing them according to situation.

Overt and Covert Persuasion

The surroundings and the nature of the subject of persuasion have crucial role in favoring overt to covert persuasion. Persuaders must use covert persuasion when the subject of persuasion is banned for political, social, or any other reasons in order to ensure the safety of the parties of persuasion. This takes place in most persuasion processes carried out in developing countries where individual freedom is restrained and individuals are forbidden from discussing particular subjects or circulate certain products. In Iraq during Saddam Hussein's regime (1979 – 2003), for example, Iraqis were forbidden from exchange of views or information that did not conform to his ideas and attitudes; they were also forbidden from dealing with products like the satellite receivers or cell phones. Therefore, persuading individuals to buy or sell such products was done secretly, or else they would expose themselves to severe penalties.

Quite the opposite, overt persuasion is widely practiced in those societies where individuals enjoy much freedom in all aspects of life.

Volitional and Coercive Persuasion

Volitional persuasion refers to being persuaded when persuaders do not restrict the persuadees' freedom of accepting or rejecting the subject of persuasion, rather, persuadees would be given the freedom to accept or reject persuasion as they like. On the other hand, coercive persuasion refers to the persuader's use of force – social, economic, political, or intellectual – to compel persuadees to accept the subject without free will.

Coercive persuasion usually does not attain its real goals because the persuadees would not interact willingly with what they have been persuaded, since its effect on the ideas and behavior of persuadees is momentary and transient, and its effectiveness ends with the end of coercion. It also provokes the persuadees' inward rejection to persuasion, and pushes them to hunt for the opportunity when they can draw away from its influence.¹⁷

Persuaders have to avoid coercive persuasion because it contradicts the humanistic principles which state that humans are born with the power of free choice, and can choose for themselves any ideas or behavior and all that is related to personal life, provided that that would not be harmful to them or others. Islamic discipline forbids coercive persuasion as has been mentioned in chapter two. However, coercive persuasion is still practiced on individuals in backward societies where they

suffer from all kinds of persecution, in spite of being unfavorable.

The following are some the methods of coercive persuasion:¹⁸

- Confuse the targeted individuals mentally and emotionally by providing selected information that reduce their trust in personal abilities and prompt them to think of accepting that information.
- Implement methods of emotional intimidation making the persuadees think that if they rejected persuasion severe penalties would be imposed on them, or creating negative emotional reactions like the feeling of humiliation and bewilderment by injecting them with doubt, fear, anxiety, and sense of guilt and shame.
- Change the social or job surroundings of persuadees, segregate them from the former surroundings and cut their relations with persons. At the same time, thrust subjects intended to force them to reinterpret their previous behavior and ideas negatively, creating the notion that those were bad, and then make them believe that accepting the subject of persuasion is in their favor.
- Reduce the persuadees' self-confidence, and create a sense of weakness and incapability by sharp criticism that makes them think that they suffer from great defect in their character, or forces them to believe they were wrong, pressing them to abandon their previous convictions and be persuaded with the new subjects.

- Employ language and information that generate anxiety and emotional and mental conflict inside the persuadees, by combining truth with fallacies, and controlling the information they receive by presenting the sole option which does not give the chance of freedom of choice, or help independent thinking and analyzing to discover deception.
- Brainwash the persuadees. Brainwashing aims at changing human ideas or behavior against their desire and preconceived thoughts and information. The concept of brainwashing bears more general, comprehensive and obvious meaning such as indoctrination, thought reform, or hidden persuasion. The first who originated brainwashing was the American journalist, Edward Hunter, who wrote a book on this subject at the aftermath of the Korean War. He noticed that the American soldiers, who returned to the US after the truce, were very much convinced with, and enthusiastic to, the ethics and values of the enemy, showing great admiration and gratitude to the treatment of the Koreans. Hunter, then, suggested brainwashing their minds to remove those ideas that stuck to their minds. He succeeded in implementing this method to persuade them of the opposite.¹⁹



Figure 7-2: Coercive Persuasion

The following words, taken from an old Protestant hymn whose author is fittingly anonymous, express the aspiration of every man and every woman in a free society.

Know this, that every soul is free
To choose his life and what he'll be.
For this eternal truth is given.
That God will force no man to heaven.

He'll call, persuade, direct aright,
And bless with wisdom, love, and light,
In nameless ways be good and kind,
But never force the human mind.

Verbal and Nonverbal Persuasion

Verbal persuasion refers to the use of language in persuasion, which is the most sublime kind of representation and most capable to transform perceptions from ambiguity to certainty. Language was used in human communication with the first development of human society, and it was able to invent words signifying specific and agreed upon meanings to establish relations and express emotions. However, development in using verbal symbols did not dispense of using non-verbal symbols to achieve further effectiveness for the persuasive message and influence on the targeted individuals.

As verbal persuasion depends on language and its symbols that certainly refer to definite things, it is necessary that persuaders present their messages in a comprehensible language, whose words and expressions carry the same meaning for all parties involved in

persuasion. It should be lively and vigorous in order for the meaning to reach the persuadees in the best and most inducing form, with the most agreeable, and with more eloquent, precise, clearer, and easier to understand meaning.

Although verbal persuasion is a deliberate linguistic exertion that depends on the strategy of appealing to the desires and inclinations of others, it does not really achieve something remarkable unless when the persuaders possess communicative and persuasive competence that help to incite others to be persuaded. This competence requires that the persuader possesses the following skills:

1. Skill of analyzing and innovating
2. Skill of expression and organized presentation of ideas
3. Skill of emotional restraint
4. Skill of understanding the motives of others
5. Skills of communication

Non-verbal persuasion, on the other hand, uses gestures, signs, facial expressions, and pictures to convey the idea or feeling to the targeted individuals in order to persuade them. This kind of persuasion is mostly used by the deaf and mute persons who have no other way to communicate than to use sign language. It is noticed that those individuals are more competent in using this language among themselves generally, and in persuasive communication particularly, than normal people who can hear and speak.

Non-verbal persuasion is the older form, and more truthful in most of the times, than verbal persuasion, provided that both persuader and persuadee have

common knowledge of this kind of communication, particularly by means of facial expressions, because they are considered the commonest means of non-verbal persuasion and often characterized by sincerity. Few individuals, though, do not let their facial expressions speak openly about their hidden thoughts or feelings, or they have the ability to show expressions that are contrary to their hidden thoughts and feelings. However, even those who get used to hide their feelings due to circumstances, they may not be able to do so in certain unusual and unexpected situations.

Another form of non-verbal persuasion is the use of the body to send messages, as it is not always easy to understand the eyes and the countenance even if they have powerful effect on the recipient. Individuals may communicate with other parts of the body that carry the same indication for both sender and recipient.

Non-verbal persuasion may assume other forms by affecting the recipient's senses. If the persuader, for example, wanted to persuade others to buy a perfume, he/she has to affect their sense of smell. The nose would smell the perfume which would incite the targeted person to buy it or not. Similarly, individuals may be persuaded with colors through the eyesight or with food through the sense of taste, as well as the eyes and the smell. They may be persuaded with things through the sense of touch. In most cases, persuaders should influence more than one sense simultaneously when trying to persuade individuals with tangible things.

Individual and Collective Persuasion

Individual persuasion implies persuading one persuadee directly or indirectly with a subject, while collective persuasion aims at persuading a group of individuals directly, as in the persuasion campaigns when persuaders meet the persuadees in lectures or addresses for instance, or indirectly as when persuasive addresses are broadcast through the media. Figure 7-4 shows examples of collective persuasion.

Example 1



Example 2



Figure 7 – 4: Examples of collective persuasion

Chapter Eight

TOOLS OF PERSUASION



Professionals agree that each craft has its own tools, and practicing it proficiently cannot be achieved unless those tools were selected perfectly, and used competently. Persuasion is no different, it also has its tools, and persuaders should know well how to choose their tools and utilize them in the light of extensive study of the subject of persuasion, and the individuals targeted by it and their willingness to be persuaded. The tools of persuasion are logic, evidences, rhetoric, presents, attractiveness of persuader, and advertisement and propaganda.

Fabricating Persuasion Tools

Persuadees must not trust all evidences presented to them in support of the subject of persuasion, but they have to be on their guard, study those evidences, and make sure of their credibility when presented to persuade them. They have to be careful in order not be victims of persuasion that uses faked evidences, especially in the present era of scientific and technological development, when it becomes possible to fabricate many evidences prepared perfectly to seem genuine with the intention of deceiving and misleading persuadees, and inciting them improperly to be persuaded.

Development in technology of photography, recording, montage, dubbing, and computer software

which are used to edit pictures, such as the Photoshop, has enabled persuaders and persuasion mediators to use fabricated persuasion tools. Accessories, cosmetics, and touches are used to add pleasant appearance to persuaders. It has also become possible to prepare those who give perjury to support the subject of persuasion. The use of feigned evidences increases whenever guilty conscience is involved in persuasion either out of fear, or out of aspiration for certain dishonest advantages.

Protect Persuadees from the Effect of Fabricated Persuasive Tools



Picture retouched by Photoshop

In recent years an ongoing debate has brewed over advertisers and fashion magazines using photographs, particularly photographs of women, that have seemingly been altered, or "retouched," by airbrushing and photo editing software such as Photoshop. The latest such image to cause uproar is one featured in a new Ralph Lauren advertisement that shows a model so emaciated that her waist actually appears to be smaller than her head.

The U.S. isn't the only place where advertisers are feeling the public backlash over retouching claims. Overseas, a recent Olay ad featuring a virtually wrinkle-free 59-year-old Twiggy caused such uproar in the UK that the British Parliament recently proposed outlawing retouching in advertisements aimed at teenagers. The movement was initiated by the nation's Liberal Democrats, whose leader on the issue, Jo Swinson, said:

"Today's unrealistic idea of what is beautiful means that young girls are under more pressure now than they were even five years ago.

Airbrushing means that adverts contain completely unattainable images that no one can live up to in real life. We need to help protect children from these pressures and we need to make a start by banning airbrushing in adverts aimed at them. The focus on women's appearance has got out of hand - no one really has perfect skin, perfect hair and a perfect figure, but women and young girls increasingly feel that nothing less than thin and perfect will do."

In response to the growing concern over retouching, a website, whose stated mission is to arm "women and girls with tools to understand and resist harmful media messages that affect their self-esteem and body image," has sprung up.

Another website dedicated to exposing photo retouching offenses was speaking on the subject of retouching, said, "The more they do this sort of retouching -- and then try to justify it, the less anyone believes anything else they have to say, or show."

(Brett Michael Dykes Image of Ultra-thin Ralph Lauren Model Sparks Outrage, yahoo page on Wed Oct 7, 2009, 1:34pm PDT

<http://shine.yahoo.com/event/fallbeauty/image-of-ultra-thin-ralph-lauren-model-sparks-outrage-521480/>)

Implementing Logic in Persuasion

The word "logic" is from Greek "logos" meaning word, thought, idea, argument, account, reason, or principle. It is the study of the principles and criteria of valid inference and demonstration.¹

As a formal science, logic investigates and classifies the structure of statements and arguments, both through the study of formal systems of inference and through the study of arguments on natural language. The field of logic ranges from core topics such as the study of fallacies and paradoxes, to specialized analysis of reasoning using probability and to arguments involving causality.²

Logic is also commonly used today in argument theory. Logic is not a separate science against other sciences, but it benefits other sciences, since no one can

think in any discipline without taking into consideration the laws of logic and observing its rules, even in conventional matters and in conversation, an individual needs to know logic and implement its rules, so that they avoid erroneous thinking in those fields.

Concept of Logic

The real definition of logic is still under dispute. However, there is an agreement that it comes with specific indicators that could be employed to distinguish between sound and invalid ideas, issues, and arguments.³ Logic is simply anything that is credible and closer to reason. It is defined as the law of proper thinking used by individuals to judge thoughts, behavior, and acts of others away from prejudice. Without logic, what is not a result is considered a result, what is not reasoning is considered reasoning, and what is wrong is seen as right. Taking logic into consideration protects the mind from error in most cases.⁴ Logic is also defined as the science that draws up laws to arrive at effects.⁵ It is defined as the scale of rational issues and systematic concepts, weighing the information humans acquire, by which one can distinguish between the validity and invalidity of information.⁶

Development of Logic

The beginning of logical thinking is traced back to the Babylonians, but logic as a clear analysis of methods of thinking developed later in three civilizations, Chinese, Indian, and Greek. Muslim philosophers were much interested in describing the relationship between logic and language, and they devoted much of their discussions for the question of logic and its aim concerning thinking

and theology. In formal logical analysis, they wrote elaborately on the theory of logical form. They considered analogy as the form in which all rational dialectics are condensed; and the theory of analogy as the focus of logic.

Relativity of Logic

Logic is relative due to the rapid development in technology and culture in all aspects, which has made the information, demonstrations, and ideas, which are considered logical now, illogical tomorrow, and what is thought as logical to some people, illogical to others, because of their variation in educational and intellectual levels.

Characteristics of System of Logic

System of logic is characterized by consistency, soundness, and completeness, as follows:

- **Consistency:** the constituents of the system do not contradict one another.
- **Soundness:** the rules of presentation of proof in the system do not allow any wrong or false inference of valid axioms, that is, if the system is solid and its axioms are sound, then its theories will be sound as well.
- **Completeness:** there is no sentence in the system that cannot be, initially at least, verified or proved within the system.

Importance of Logic in Persuasion

Although humans are naturally disposed on thinking, by which they are distinguished from other beings, they

need to know the rules and laws of logic in order to think correctly in terms of method and representation, as well as content and matter, to be able to guard their minds from error, think the right way, distinguish right from false, and not to fall in the error and intellectual corruption unawares. Logic helps to show the right way of research and inference, the result of logic is to create a talent that helps to uncover facts and demonstrate them.

The significance of logic comes from its role in systemizing and arranging information in the minds of individuals in a way as to enable them to determine the right and distinguish it from wrong. Its significance could be seen in its fundamental exertions that helped open, crystallize and activate human consciousness, in the advancement of sciences and knowledge, and in establishing and developing methods of scientific research. It has a highly constructive effect in the elevation and consolidation of knowledge and sciences, and basing them on solid rational grounds.

By virtue of the significance of logic, persuasion parties need to know logic and implement its rules, because it is the scale of rational things and scientific concepts, and it helps persuaders to prepare the persuasive discourse and communicate it to persuadees on logical bases. It also helps the targeted individuals to evaluate the validity of information presented by persuaders, define its importance for them, and determine their attitude towards it whether to accept and be persuaded, reject and resist persuasion, discard, or postpone looking into the matter.

Requirements of Implementing Logic in Persuasion

- ❖ Persuaders obtain extensive and important information on the subject with which they try to persuade others. They themselves must be persuaded with what they want others to be persuaded with, and be familiar with the implementation of logic in recollecting and preparing logical information, demonstrations, and evidences, and communicating them to persuadees in the right way to make it effective.
- ❖ Persuadees understand the information they receive from persuaders, comprehend it logically, define their reaction and response, and communicate that to persuaders.
- ❖ Persuaders understand logically the reaction of persuadees towards the subject of persuasion.
- ❖ Persuadees' freedom of choosing what they think is best in their own point of view is not restricted.

Examples of Implementing Logic in Persuasion

The glorious Koran contains verses that show the implementation of logic in persuasion. Allah (HBG) says, ﴿He said: "It was she that sought to seduce me - from my (true) self." And one of her household saw (this) and bore witness, (thus):- "If it be that his shirt is rent from the front, then is her tale true, and he is a liar! "But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!" So when he saw his shirt,- that it was torn at the back,- (her husband) said: "Behold! It is a snare of you women! truly, mighty is your snare!"﴾⁷ These verses tell that Prophet Joseph (pbuh) defended himself saying that the wife of his master, the Aziz, sought to seduce him. His master was convinced of that when the witness referred to in the verse suggested

that they look at his torn shirt, if it was ripped from the front then it is that he was seeking to seduce her and she was pushing him away, which means that she was true and he was the liar. But if the shirt was ripped from the back, it means that he was running away from her towards the door and she was following and pulling him back, which means that what he said was true and she was the liar. When her husband found that Prophet Joseph's (pbuh) shirt was torn from the back he was sure by logic that she was seeking to seduce him not the opposite.

Similarly, Prophet Ibrahim (pbuh) persuaded his people by logic that the idols they were worshipping did not do them good and could not hurt either, though they did not confess their being persuaded. Allah (HBG) says in the glorious Koran, ﴿They said, "Who has done this to our gods? He must indeed be some man of impiety!" They said, "We heard a youth talk of them: He is called Abraham." They said, "Then bring him before the eyes of the people, that they may bear witness." They said, "Art thou the one that did this with our gods, O Abraham?" He said: "Nay, this was done by - this is their biggest one! ask them, if they can speak intelligently!" So they turned to themselves and said, "Surely ye are the ones in the wrong!" Then were they confounded with shame: (they said), "Thou knowest full well that these (idols) do not speak!"﴾⁸

Implementing Evidences in Persuasion

The concept of evidence refers to the confirmations, demonstrations, arguments, and the like, which support the validity of the persuasive message. Collecting and submitting evidences by persuaders is considered one of the imperative activities that should not be neglected in

persuasion but carried out to maintain the soundness of the subject of persuasion.

Submitted evidences may not reveal themselves in all cases, therefore, persuadees have to deal with them very carefully and perfectly, scrutinize, sift, interpret, evaluate them, and reach answers that prove or refute the claims raised in persuasion.

The rule of persuasion is that persuaders embark upon submitting the evidences that support the persuasive message they direct to the targeted individuals, before the latter requests for them. However, in certain situations the persuadees request evidences just to feel assured with the persuasive message. The glorious Koran refers to that when Prophet Ibrahim (pbuh) requested that Allah (HBG) show him how to raise the dead;⁹ Prophet Moses (pbuh) requested that Allah (HBG) show Himself so that he may look upon Him;¹⁰ and the disciples of Prophet Jesus (pbuh) requested that he asked Allah (HBG) to send them a table set with viands from heaven to be sure that he was telling them the truth.¹¹

Importance of Evidences in Persuasion

The persuasive effect of evidences is clear in persuasion processes as they enhance the credibility of the persuasive message. The reason is that there is a strong relationship between the individual's willingness to be persuaded with the message and the nature and influence of submitted evidences. As such, the more powerful and effective the evidences are, the more increasing is the likelihood of people's persuasion with the message, and the more it can effect change in their attitudes than when evidences are lacking or weak.¹²

Submitting a great deal of evidences helps increase the effectiveness of the persuasive message, and brings about a feeling that the persuader has good experience in the subject of persuasion, hence, submitting the least of evidences in persuasion is better than submitting none.

Evidences incite the targeted individuals to adopt the ideas or behavior aimed at by persuasion. For example, if a person wanted to persuade another with the harm caused by smoking, he/she has to demonstrate that smoking causes cancer, display a slide show of a smoker's lung stricken by cancer due to smoking, send for persons with cancer asking them to prove to the persuadee that they contracted cancer because of smoking, or show statistics that confirm the relationship between smoking and cancer.

Figure 8-1 shows the role and significances of evidences in persuasion, where the persuadee is the one who requests for evidences through questions raised to persuaders, then after obtaining them he/she undertakes the evaluation of evidences.¹³

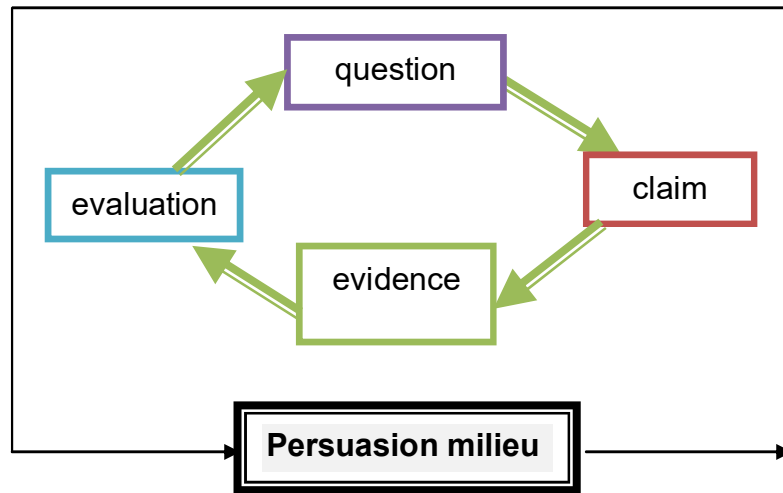


Figure 8-1 :Role of evidences in persuasion

Requirements of Using Evidences in Persuasion

There is a strong relationship between the necessity to use evidences and demonstrations in persuasion and the extent of the persuader's credibility. Thus, the higher the credibility of the persuader is, the less the need for evidences that support the persuasive argument would be. Similarly, the nature of the persuasion subject determines in most cases the amount of evidences required to influence the targeted individuals and persuade them, since there are subjects that do not need evidences to persuade others, while some other subjects need more evidences. The following are the requirements that help increase the effectiveness of evidences in persuasion:

- ❖ Persuader believes in the importance of evidences submitted, and is able to explain them in such a manner as to make it easy for the targeted

individuals to understand, incites them to pay attention and be interested in them.¹⁴

- ❖ Evidences win the approval of persuadees, be clear to them, have a direct relationship to the subject of persuasion, are not contradictory, and are new and unknown to them, because repeating the same evidences each time is boring and reduces their effect on persuadees.
- ❖ Evidences are selected from sources acceptable to persuadees and conform to their thoughts, conceptions, and educational and intellectual level.
- ❖ Avoid submitting evidences that distract and confuse the persuadees.
- ❖ Abandon the evidences that are speculative in validity and signification unless there is need for them, with inclination to defend them when objected to by persuadees, setting aside all evidences that may raise doubts about the subject of persuasion.
- ❖ Evidences are to be definitive in validity and signification, and represent a persuasive value.
- ❖ Strong evidences and demonstrations are to be presented first, then the supportive ones, and then the less important.
- ❖ Present the supportive evidences as well as the contrary ones, if the persuadee's attitude is with the one to be supported, then it is better to avoid discussing contrary ideas, and vice versa. However, if there is a possibility that persuadees be exposed to contrary opinions in future, it would be better to raise the demonstrations of that opinion and refute them.

- ❖ Evidences and demonstrations are plain and support the persuasive message clearly, because not all persuadees have the same degree of motivation to think of the persuasive message and its argument. Even if they have the same degree of motivation, not all may have the ability to analyze its content and know its effect.
- ❖ Evidences and demonstrations are to be logical, realistic, objective, and credible. They should be easy, simple, stimulating, interesting, and win the trust and approval of persuadees, inciting them to be persuaded.
- ❖ Evidences are presented with sincerity and force to have more impact on the persuadee, otherwise, they would not attain their goals however powerful they may be. It is worth mentioning that many persuaders have lost the opportunity of persuading others with the evidences they submitted, though powerful, because they could not present and defend them with such enthusiasm as would be persuasive.
- ❖ Avoid implementing complicated and technical evidences in persuasion, because most persuadees cannot understand them, hence reject them. If it is necessary to use such evidences they should be used at the minimum and explained carefully and clearly showing their link to the subject of persuasion.¹⁵
- ❖ Evidences should not be faked or fabricated in order to mislead or deceive the persuadees with make-believe.

- ❖ Persuadees should not be inflexible and prejudiced, rejecting persuasion with all evidences submitted to them even when knowing that they are true.

Persuadee's Attitude towards Evidences

Submitting evidences to persuadees help to incite them to be persuaded with the ideas, behavior, or products, but persuadees vary in terms of the evidences that may affect their willingness to be persuaded. Some may be persuaded even if no evidences were submitted to them, and some may not be persuaded even if the evidences were too many and too powerful. Yet some others could be persuaded with little evidences. This confirms that the quality and quantity of evidences, proofs, demonstrations, and data used in persuasion vary according to individuals, groups, and nations, because those vary in terms of culture, degree of mutual trust among them, credibility of persuaders, and nature of persuasion subject. As a rule, the more familiar the subject of persuasion is, and credible the persuader is, the less is the persuadees' need for evidences that would incite them to be persuaded, and vice versa.

- Some persuadees, the less educated in particular, would rather have only those evidences that support the subject of persuasion, and it would be more effective in persuading them, because they do not have the qualifications that enable them to compare between the supporting and the opposing evidences, and feel that they would be confused if both kinds of evidences were submitted.
- In contrast, the targeted individuals who have high education and business qualifications that enable

them to study, analyze, and evaluate the submitted evidences, would rather have the supporting and the opposing evidences submitted simultaneously thinking that that would enable them to make comparisons, and be more effective and can persuade them better.

Sequence of Presenting Evidences in Persuasion

Two ways of presenting evidences in persuasive messages exist; the first is to present the stronger and more important evidences at the end of the persuasive message. This method uses the climax at the end, or the effect of the end, in presenting the evidences. This order is referred to in the glorious Koran when Allah (HBG) says, ﴿So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother's baggage.﴾¹⁶ Prophet Joseph (pbuh), who knows very well that the beaker of the king is hidden in the baggage of his brother Benjamin because he did it, started his search in the baggage of the other brothers first until he took it out of Benjamin's baggage, in order to persuade them that the beaker is stolen. The other way finds that it is necessary to present the strong evidences first according to the initial climax, or the effect of evidences at the beginning.

There is no golden rule for the order of the presentation of evidences in persuasion, because some think that the evidences that are presented at start would be more effective than when presented later, and vice versa. Others assume that it would be more effective if the evidences were presented in the end. Persuaders have to select the suitable manner of presenting evidences

according to an extensive study of the targeted audience, the nature of the persuasive subject, and the surroundings of persuasion.

Selecting Persuasive Evidences

Evidences used to incite the targeted individuals and persuade them with the subject depend on the emotional make up of those individuals, their goals, tendencies, needs, and nature of the persuasive subject. In view of that, stimulating evidences vary in terms of their significance and varieties according to differences between individuals owing to those variables. Yet, what is important is that evidences are used competently with the least cost and effort possible. The following are the factors that affect choosing and submitting of evidences:

- Subject of persuasion: some subjects are hard to persuade targeted individuals with unless when accompanied by clear and effective evidences, while some others do not require any effort or much evidences to persuade with. For example, it is easy to persuade individuals with the link between obesity and overeating without submitting scientific evidences. Other subjects require statistics as evidences, some others need to be supported by pictures and documents, and some other subjects need only to give an account of an experience or ordeal occurred to the persuader or a person known to the persuadee in order to achieve persuasion.
- The nature of the targeted persons in terms of gender, age, education, and social level: it is difficult, for example, to persuade women to abandon the idea of having children or avoid looking at the mirror when

they pass by one, no matter what evidences one may submit, while it is easy to persuade men with the same.

- The surroundings of persuasion: the need to submit evidences increases when the relationships among persuasion parties in the surroundings of persuasion are based on doubt and suspicion, while the opposite is quite true in the surroundings where relationships are based on mutual trust among persuasion parties.

Conditions of Using Persuasive Evidences

- Awareness: persuadees should be aware of the importance of evidences that should be clear, acceptable, and from a source they trust.
- Cognitive processing of evidences: persuadees have to study the evidences very carefully and objectively before they decide to accept and be persuaded with them, or reject them.
- Legitimacy: evidences must be legitimate, impartial, not contradictory with the subject of persuasion, not containing any weak points that make them lack credibility, and have positive effects in persuasion.

Types of Persuasive Evidences

Evidences used to persuade individuals vary from narrative to testimony, anecdotes, participation in presentation, examples, proverbs, statistics, or documents, as follows:

Narrative

Narrative is considered the most ancient form of the methods of excitement, suspense, and persuasion used by

humans. It falls into three forms, the novella, the short story, and the novel or long story. Development in technology helped in presenting narratives in different forms such as the films, radio plays, television series, opera, and animations or cartoon.

- Individuals, young and old, like narratives because it was, and still is, one of the, and the most powerful, approaches in establishing lessons in the minds, used in the past and present by messengers, propagandists, leaders, and guides, in order to influence the minds and hearts of people and stir up their interest.¹⁷
- The significance of narrative in persuasion come from its imitation of the condition of recipients themselves; it makes them live the events of the story, interact with it, and identify with the characters, so that they see by themselves what is good and what is evil, hear their ideas and thoughts, and observe the events of real situations.
- Narrative style is generally interesting and has a great impact and effective charm. It enables the persuadees to draw out the moral lessons that incite them to be persuaded with the subject presented in the story, as long as one avoids details, elaborations, or brevity so that the narrative would not miss its important target.

Successful narrative rouses the interest of persuadees and makes them enjoy it, pay attention to details, and make use of its lessons, preaching, and humanistic goals. Exciting stories and novels incite persuadees to follow up the events and remember them.

Studies confirm that figures, numbers, exhibits, drawings, etc. could be forgotten while the events of narrative are memorable in most cases.¹⁸

Evidence in narrative calls for, and encourages, the substitution experience, and this kind of persuasion relies on the persuadees' ability to identify themselves with the characters, the narrative context, situations, or incidents described by the narrator (persuader) in the story. Thus, they feel what the characters of the story feel, and live the problem by deputation, encouraging them to participate in creating the proof with the persuader, which would make persuasion stronger and enduring.

If the persuader were unable to find a story to narrate to incite targeted individuals to be persuaded, then he/she has to choose a story from the nearest sources, occasions, events, books, or films, provided that those are clearly linked to the subject of persuasion. Then he/she must narrate that so skillfully that it makes the targeted audience eager to listen and be influenced, and win them to be persuaded. He/she has to continuously develop his/her own skill in this respect, and add to stock narrative.

Narrative was used in persuasion in old times. The Greeks employed the stage for representation of stories, as has been referred to in Aristotle's *Poetics*. The Bible also used stories, proverbs, and the parable to guide people to ethics and faith. Similarly, the glorious Koran used narrative in persuasion, as Allah (HBG) says, «All that we relate to thee of the stories of the apostles,- with it We make firm thy heart.»¹⁹ Moreover, it employs the best of stories in persuasion in terms of the lessons, indication,

wisdom, details, style, and language, as emphasized in the glorious Koran, ﴿We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not.﴾²⁰ Stories in the Koran are of different forms, like the long story as that of Prophet Joseph (pbuh), the short story, and the novella.

Anecdote

Anecdote is a concise, exquisite, and interesting story of a real event employed to communicate a specific idea to persuadees.

Testimony

Testimony is one kind of evidences in which the persuadee listens to an eyewitness describing his/her experience in a particular situation that is directly linked to the subject of persuasion, in order to incite the listener to be persuaded.

Although testimony is important in persuasion, it is not reliable in some situations because witnesses see and hear what they want to see and hear, and in most cases they testify according to their own point of view.

Persuadees have to test the validity of testimony, and make sure of its accuracy and disinterestedness before taking it as evidence to confirm the presented information. Testimony is effective in persuasion whenever it is unprejudiced and the person who submits it is trustworthy.

Examples

An example is a detailed narration that explains a general idea. It should be carefully selected, has a direct

link to the subject of persuasion, and be presented competently.

Proverbs

A proverb is a short saying that people admire in form and content, thereby it spreads among them. It goes down from ancestors to successors without alteration, and used for situations similar to those for which it was first cited. It is also defined as a short common saying, and an eloquent expression said as a remark on a situation in a particular occasion, admired by people, and then said on similar situations. It is generated from human experience in one or another of life's affairs.²¹

Some see the proverbs as a saying or wisdom passing from mouth to mouth, and from generation to another in few words that tell a lot and are deep in meaning, summing up human experience.²² It is also defined as a short famous saying including advice, warning, or wisdom. Proverbs are easily accepted by people because they say what is needed in few fluent words, to the point, full of meaning, and with rhythm and assonance.²³

Proverbs are different from ordinary speech in four things, brevity, hitting the mark, graceful comparison, and good phrasing.²⁴ A good proverb is that in which the simile is lively, and which is accepted by heart and mind. It may influence the individuals targeted by persuasion better than any lecture can do because it describes a truth based upon common sense, practical experience of humanity, or a basic rule of conduct.

The significance of employing proverbs in persuasion shows itself when it is difficult for persuadees to follow up the abstract sentences for a long time, so it is easy for them to listen to proverbs, because proverbs draw their attention, rouse their curiosity, and incite them to listen to the subject of persuasion attentively. They also help to approximate the meaning and embody it in sensible forms to take the audience from understanding the idea to being persuaded with it by means of skilful representation and personification.

When persuaders use proverbs in persuasion they must make sure that the targeted audiences know very well the meaning of the proverb, otherwise it would be useless. Allah (HBG) says in the glorious Koran, ﴿And such are the Parables We set forth for mankind, but only those understand them who have knowledge.﴾²⁵

Nations have been very interested in their proverbs because of their worth, that is why all nations have passed their proverbs from generation to generation, collected them in records, classified, explained, compared, and dated them. The glorious Koran has also used persuasion by proverbs, as Allah (HBG) says, ﴿We have put forth for men, in this Qur'an every kind of Parable, in order that they may receive admonition.﴾²⁶

Participation in Demonstration

Persuaders allow the targeted audience to participate in demonstration to support persuasion. For example, if the persuader wanted to persuade the audience with the harmful effects of smoking, he/she gives some of them clean napkins and asks them to smoke then exhale in the

napkins to see nicotine stains stuck on the napkins, so they participate in demonstrating the danger of smoking on human body.

Statistics and Documents

In particular situations, the persuader has to submit statistics and endorsed documents that are trusted by persuadees inasmuch as it would be enough to prompt persuasion, provided that there would be no elaboration in statistics and documents in order not to confuse the persuadees.

Rhetoric in Persuasion

Rhetoric is derived from Greek *rhētorikē*, literally, art of oratory, from feminine of *rhētorikos* of an orator, from *rhētōr* orator, rhetorician, from *eirein* to say, speak. It indicates the art of conveying the meaning to the recipient by various ways and structures; it is the system of experience in language and verbal aesthetics.²⁷

Rhetoric is defined as the science of contingent discourse which aims at influencing and/or persuading, either by deception or by credence.²⁸ It is generally understood to be the art of persuasion through the use of oral or written language. Plato defines rhetoric as the "art of enchanting the soul," and "The art of winning the soul by discourse". Rhetoric for Aristotle is "the faculty of discovering in any particular case all of the available means of persuasion." In the modern times, Kenneth Burke finds that rhetoric is "the manipulation of men's beliefs for political ends....the basic function of rhetoric [is] the use of words by human agents to form attitudes or to induce actions in other human agents."

Another definition of rhetoric suggests that it is the art or technique of persuasion through the use of oral, visual, or written language, while the Webster's Collegiate Dictionary defines rhetoric as "the art of speaking or writing effectively", and "skill in the effective use of speech," therefore the sound use of language achieves both pleasure and persuasion.

Since language is an important constituent of persuasive communication, besides other constituents, and whose main function is to articulate information, feelings, and sentiments, and communicate data, its effect on the persuadee is tremendous whenever it is more eloquent. Effective speech attracts attention, and it reaches the very heart of recipients, captivate them, and persuade them with ideas in the sweetest of words, and clearer expression. In the glorious Koran, Allah (HBG) uses eloquent rhetoric in persuasion, and enjoins to use effective speech in persuasion as well, He says, ﴿Those men,-(Allah) knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.﴾²⁹

Rise of Rhetoric

Rhetoric was originated with the Greeks as one of the principles observed by orators in discovering all possible means of persuasion in any issue or situation. In his book *The Art of Rhetoric*, Aristotle suggests that persuading others requires that the persuader is a skillful judge of virtue and character, and has full knowledge of human sentiment and skill of demonstration, and his/her manner is clear, constant, and valid, i.e. style is appropriate to content. He also suggests the use of a

rather simple style that leads to rapid learning and understanding than complicated and ornamented style.³⁰

Concept of Persuasive Rhetoric

Persuasive rhetoric could be defined as the science that defines the terms and rules which allow the use of poetic language to influence and persuade. Persuasive rhetoric is also seen as the essence of a discourse that is rich with information, interesting, and effective, inciting individuals to be persuaded with its subject.³¹

Persuasive rhetoric uses both verbal rhetoric which relies on direct interaction between the parties of persuasion, and the ability of the persuader to alter voice tone and speaking manner and to read the persuadees' feelings and response; and written rhetoric whose persuasive effect relies on the persuader's ability to prepare and send a persuasive discourse in a comprehensible, interesting, and effective language on the one hand, and on the extent of the persuadee's understanding of what he/she reads or hears, on the other hand.³²

Importance of Rhetoric in Persuasion

Rhetoric in persuasive discourse helps to incite individuals to be persuaded by creating an image in their minds derived from the culture of the community in which they live,³³ and consequently facilitates persuading them with the subject of the persuasive message.³⁴

Adolf Hitler and his propagandists were able to influence the civilized and educated Germans, and persuade them to stand by him and support him in war and genocide, through the use of rhetoric in his addresses, appeal to emotions, and avoidance of objectivity,

repeating particular ideas constantly, emphasizing the positive aspects in his opinions, and criticizing his enemies, and always attacking, slandering, and defaming one enemy.³⁵

In his play *Julius Caesar* (1599), Shakespeare refers to the relationship between rhetoric and power, and the role of spontaneous rhetorical ability in persuasion. Mark Antony was able by rhetoric, in addition to his attractiveness, to first persuade the conspirators with his desire to side with them, and secondly, he to persuade the masses that the conspirators were unjust, and gain their political support. He won the crowd's favor using persuasive rhetoric to rouse them, responding to their hints, and associating his words and gestures with their desire, and confirmed to them that he was a skilled politician, thus obtained the best results.³⁶

Arabic rhetoric, on the other hand, is considered a vital textual activity, with eloquence, good style, the art of figures of speech, and an ability of discourse, taking into consideration the conditions of cultural and social context and values when employing the verbal poetic in persuasion.³⁷ The Arabs were greatly affected by words, their rhythm and meaning. They were attracted to eloquence, which made the arts of poetry and oratory of their eminent activities to the extent that they considered excellence in those matters something that might bring fortune to those who practiced them, make them enjoy favor and position in more than one field, and bring fame, money, kindness, even forgiveness, since the Caliph might forgive their wrongdoing or bestow on them whatever desired. All this was due to the spell and charm of the word, which carried an honest meaning reflected in

the response of the speakers, and it became part and parcel of their existence, to make them sensitive to charming rhetoric. That Arabs are still, and will always, interact to the vocals of language that touch their sentiments, emotions, energies, and sense of belonging.³⁸

Unfortunately, Arabic language for not so short a time is endangered by the spreading of local dialects in everyday life as well as in the media all over the Arab countries. Were it not for the glorious Koran, Arabic would have died out, its grammar forgotten, and its meanings changed.

Aim of Rhetoric

Rhetoric aims at achieving three functions, utilization, pleasure, and influencing/persuading. This is achieved through conveying the meaning by the best and most graceful, pleasant, charming of vocabulary and diction that incite the targeted audience to appreciate and enjoy it, be pleased by the aesthetic of words, delighted by beautiful imagination, and then persuaded.

Those who use rhetoric in persuasion have to know its effect on persuadees, be able to attract their attention, take them from indifference to persuasive message to interest in it, and prompt them to adopt the persuader's attitudes and transform those attitudes into action and practice.³⁹

Requirements of Using Rhetoric in Persuasion

- Possess the tools of language and ability to use them in an effective rhetorical way appropriate to the

persuadees' level, according to the rule that says, "Address people in accordance to their intellect."

- Have the capacity to discover demonstrations or rhetorical, moral, and emotional opinions, and arranging and implementing them according to their importance.
- Choose appropriate words, phrases, and idioms to explain the persuasive discourse.
- Possess memory that makes persuaders remember all information that enable them to evoke the memory of persuadees and incite them to be persuaded with the discourse directed to them.
- Have the ability to write a persuasive message in an interesting, effective, and inciting style.
- Deliver the speech in interesting and effective manner that wins the targeted audience to be persuaded. It is worth mentioning that individuals differ in terms of their competence of delivering speeches, since some may be able to delight the audience and persuade them while telling a joke, while some other may tell the same joke but would not be able to achieve the same effect, because they do not have the ability of effective delivery.⁴⁰
- Understand and comprehend the persuasive discourse.

Relativity of Rhetoric

There is no absolute rhetoric valid for all humans, at all situations, times, and places, because for each situation there is something to say, and the situation is not something external, but an important element in the structure of persuasion and its success to attain the

desired goals of persuading individuals with the ideas, behavior, or products.

Accordingly, it is necessary to select the suitable rhetoric in the light of many variables, such as the nature of persuadees, subject and surroundings of persuasion, and possibilities of the persuader.

Traditional Rhetoric and Contemporary Rhetoric

- Traditional rhetoric is the ability to employ words, oral and written, to evoke the feelings of others and persuading them with subjects, by visual and/or audio communication between persuader and persuadee. Contemporary rhetoric is the rhetoric of the modern electronic media, which is called “media rhetoric” that is able to obsess the targeted individuals and affect their sentiments, thoughts, or behavior.⁴¹
- Contemporary rhetoric is of four kinds, digital rhetoric, electronic or e-rhetoric, visual rhetoric, and web rhetoric.⁴²
- Digital and e-rhetoric are generally equivalent terms, and their rhetoric indicates the ability to persuade through electronic media, or they are the art of conveying the content in new kinds of persuasive discourse, such as the electronic mail (e-mail), web pages, video games, recordings, and images retouched to fit with the milieu for which they are presented.
- Visual rhetoric, on the other hand, is concerned with the way of conveying visual pictures and images as contrary to verbal messages, and is

concerned with the relationship between picture and text as in films, advertisements and commercials, web pages, etc. Pictures and images in visual rhetoric represent intellectual expression of the cultural meaning.

- The term “internet rhetoric” encompasses all other terms, as it is a more rhetorical mixture of independent constituents than a theory integral by itself. It is a multidimensional rhetorical combination, relying on the difference between the design of the printed page and the web page, the focus of which is directed towards the choices of the audiences, expecting the pattern of their response, and controlling the principle of response and its manner.
- Internet rhetoric promises new scopes that may help to raise the competence of influencing and persuasion, reduce distances between individuals, raise the ways of expressing the inner self and joint creativity, increases communication and correspondence among individuals, and participate in the implementation of their possibilities in a way as to achieve their goals and satisfy their needs.

Presuader's Attractivness

Some men and women are not that handsome or good-looking, yet they have tremendous influence and charm that cannot be resisted and amazing characteristics that appeal to people making them willing to be persuaded by their ideas and behavior, or follow their example in those respects.⁴³

Persuaders must have a degree of attractiveness in order to have positive influence on the ideas and behavior of persuadees, who would admire them, be willing to be persuaded with their ideas, act according to what they require of them, and imitate them in ideas, behavior, and needs, without feeling of discomfort.⁴⁴

Due to the effect of attractiveness in persuasion, persuaders have to plan carefully the way they look in the light of the nature of persuasive message, its aims, and the nature of persuadees.

Attractive persuaders are characterized by handsomeness, optimism, composure, openness, acceptance of others, good disposition, and wide education and experience in their fields. Their appearance is harmonious which includes physical and emotional fitness, cleanliness, solemnity, and serenity. Their gestures are well-considered, and directed to the persuadee, and using intonation during speech. The external appearance reflects self-esteem, and determines the way others look at, and judge, them.

Studies that dealt with attractiveness proved that attractive individuals are usually more capable than others to incite individuals to imitate them and be persuaded to change their ideas, behavior, or needs,⁴⁵ and that individuals, males and females, who have attractive appearance are mostly clever, good-natured, and competent, which raises their ability to persuade.⁴⁶

A Canadian study conducted on a campaign of parliamentary elections, found that the candidates who were more attractive than others obtained a rate of votes two-folds and a half more than other candidates did. Similarly, the presidential elections of 1992 showed that

most females voted for Bill Clinton because he was good-looking.⁴⁷

The glorious Koran refers to the effect of attractiveness in persuasion, Allah (HBG) says, ﴿When she heard of their malicious talk, she sent for them and prepared a banquet for them: she gave each of them a knife: and she said (to Joseph), "Come out before them." When they saw him, they did extol him, and (in their amazement) cut their hands: they said, "(Allah) preserve us! no mortal is this! this is none other than a noble angel!"﴾⁴⁸ This shows that those women were persuaded that the wife of the Great Aziz was right in falling in love with Prophet Joseph (pbuh) because he was very beautiful Figure 8-2 shows three silhouettes different in terms of handsomeness and attractiveness.



Figure 8-2: Faces different in attractiveness

<http://faceemotion.com/data/face/facets/attractiveness>

When individuals targeted by persuasion admire persuaders and tend to be persuaded because of pleasant appearance, they must make sure of the information presented to them, and be cautious of the slip lest they be deceived by their attractiveness. They should not be

persuaded only after studying, scrutinizing, and analyzing the information objectively.⁴⁹

Marketing companies have employed attractiveness in persuading the customers to buy their products in the following ways:

- Producing goods in attractive designs and colors.
- Arranging and displaying products in a very eye-catching manner to persuade customers to buy.
- Employing very attractive and beautiful male and female vendors in their stores.

Relativity of Persuader's Attractiveness

There is no absolute attractiveness, because what one may think of as attractive, may not be so for others. The reason is that humans differ in terms of aesthetic tastes, and nature of relationship to things or others, if that relationship is good, one would overlook the faults or shortcomings, and focus on the merits only.

The specifications that make persuaders attractive characters differ as persuadees differ in terms of age, gender, education, and persuasive situation and subject. That is what the young people or the females may see as beautiful and attractive may not be so for the elderly or the males.

Requirements of Persuader's Attractiveness

Persuaders' attractiveness depends on handsomeness, elegance, confidence in the self and others, composure, refinement, presence of mind, and perception that enables to see from the persuadees' gestures and speech if they were accepting or rejecting persuasion. If persuaders perceive that the targeted persons were going to accept

persuasion, they go on, if not, they change their manner of presenting the subject of persuasion, or modify that subject. The following factors may well be added.

1. Good Nature

Natural disposition is defined as deep-rooted status from which human actions proceed easily and spontaneously without thought or observation. If those actions were accepted and praiseworthy rationally and lawfully, then they are good morals, but if they be unaccepted then they are ill manners.⁵⁰ Good manners of persuaders are considered most important factor that incite targeted individuals to be persuaded. This way is called persuasion by example that has good morals away from what persuadees detest or reject of ideas or behavior.⁵¹

Persuaders have to commit themselves to good morals by word and deed in order to add good style to eloquence. Their actions must not contradict their words, Allah (HBG) says in the glorious Koran, ﴿odious is it in the sight of Allah that ye say that which ye do not.﴾⁵² The Arab poet also says,

Do not forbid an act then the same you do,
It is great shame if you do so.

2. Optimism

Optimism means hope, positivity, poise, prudence, and all that is good. Persuaders' optimism helps achieve their goals of persuasion competently, provided that they combine optimism with hard work and earnestness, or else optimism simply becomes unattainable dreams and wishes, as the Arab poet says,

Never think glory sweet dates to eat,
You would never reach glory until you taste bitterness.

Hope must always accompany humans even if one
lives in difficult circumstances, as the Arab poet says,
I have a mountain of sorrow that moves around with me,
I have hope, though fading, a spark in the heart sparkling.

Persuaders' optimism is indispensable for the
success of persuasion, it gives hope to persuadees, and
incites them to accept the subject of persuasion and be
persuaded, because humans are generally attracted to
optimistic persons and avert the hopeless pessimists.
Allah (HBG) enjoins humans to not be desperate of His
mercy, He says in the glorious Koran, ﴿Say: "O my Servants
who have transgressed against their souls! Despair not of the Mercy
of Allah. For Allah forgives all sins: for He is Oft-Forgiving, Most
Merciful.﴾⁵³ However, optimism should be reasonable,
and within possibilities, with the attempt of transforming
failure into success with enthusiasm and hope.

To be optimists, persuaders have to suppress their
own sorrows and suffering. They must not let others share
them their sadness, or help them overcome troubles, since
all individuals have troubles, the Arab poet says,
Do not complain to people the wound you suffer,
A wound hurts none but the one who feels its pain.

Persuaders have to try hard to hide their own
feelings and seem bright and delighted to share the
targeted audience their pleasure. They are, nevertheless,
humans and their emotions may be reflected on their
countenance, they may be sad and need to express their
feeling to somebody, then they must seek someone who is

so perceptive as to listen and sympathize, but not targeted by persuasion, the Arab poet says,

If you would complain then to a generous person
That he either consoles you, comforts, or feels agony.

Prophet Mohammed used not to anticipate evil, or be pessimist, but he incites others to be optimist as optimism keeps humans away from despair or inaction, saying, "Anticipate good, you find it." He told his companions rejoicing, when Suhail bin Amr, the delegate of Quraish, came to hold the negotiations of Al-Hudaybiya treaty, "Allah made your affair easy" and he added, "Quraish sought peace when they sent this man." (because the name Suhail comes from the Arabic word "sahl" which means easy). Quraish had really told Suhail, "Go to Mohammed and make peace with him."

3. Cheerfulness

A human's visage is his/her image and the mirror that reflects the psyche and inner feelings. Frowning visage causes discomfort, while smiling visage inspires joy and cheerfulness. Cheerful face does not mean that it is handsome or good-looking, a face may not be handsome but full of joy, or may be handsome but not bright.

Persuadee's first sight at the persuader is the first and fastest means of human communication, and the widest gate for the first impression. Countenance and facial expressions are important means to arouse the positive or negative feelings according to how they seem to others.

Persuader's cheerfulness is considered one of the many available entries that enable him/her to captivate the persuadees, and reach their hearts, thus crossing the most difficult but important entrance to persuasion, which is acceptance by persuadees. Once persuaders were accepted by targeted audiences, persuasion moves in the right direction towards achievement of goals. Persuaders then have to proceed in this direction to the end.

Persuader's cheerfulness makes the persuadees feel calm and relaxed, and that would make them try to help him/her, make things easy, and side with him/her willingly. They would be incited to attend to him/her and be interested in the subject of persuasion. In contrast, persuader's grim face makes others turn away and feel uncomfortable, avert the persuader, and avoid the subject of persuasion. One cannot imagine that persuasion can be achieved if its parties meet with gloomy and austere faces; on the contrary, they have to meet with smiling appearance and affectionate expressions that indicate friendliness and willingness to cooperate.

In order for the persuader to win the other persons' acceptance of him/her as well as the subject of persuasion, he/she must be amiable, like the one who carries perfume, as Prophet Mohammed (pbuh) described him saying, "like the one who carries musk, either he gives you some, or you buy from him, or you smell nice scent when he passes by."

A study conducted in Westfield University in Massachusetts, USA, shows that a woman may overlook many of her husband's shortcomings and be persuaded

with having him if he has cheerful countenance and amiability.⁵⁴

Smiling is an imperative prerequisite of the persuader's cheerfulness, which improves the persuadees' impressions, making them think that he/she is more complaisant, forbearing, patient, and positive in his/her relations with others. They then be incited to feel contented and safe, and never feel anxious about the results of persuasion.

Experts in human sentiments emphasize that the smiling person has a positive influence on the souls of the persons targeted by persuasion, even those who do not agree with him/her, or those who resist being persuaded. That is because individuals feel that there is a desire for cooperation, concern, and respect, which are the requirements of success in most persuasion processes. For that reason, the Chinese proverb says, "A man with frowning face should not start a shop," as the customers would not buy from him because of his grim face.⁵⁵

A smile is love and charity, as Prophet Mohammed (pbuh) says, "Smiling in the face of your brethren is charity." He also says, "Each kind act is charity, and of that is meeting your fellow with a cheerful face." He says, "If you would not be able to help people with your money then let them see a cheerful face and good nature." Prophet Mohammed (pbuh) was the most smiling to others than anybody else. Luqman also told his son, "If your words are nice and your face is cheerful, you would be most loved of people than those who give them gold and silver." The Arab poet says:

Son, kindness is an easy thing:
A cheerful face and a sweet tongue.

“And the Poets,- It is those straying in Evil, who follow them”



A **wealthy** man used to give abundant gifts for poets whose poetry and verses he admired and enjoyed. He used to hold an assembly at the end of each month and listened to the verses of the poets in the town.

One day a group of poets attended his assembly, and he listened and gave them generously for the verses he enjoyed, and at the end they departed except for one who remained in his seat. The wealthy man turned to him saying, “Recite your poetry, man!” The man replied, “But I can’t recite any,” and said that he is like those described in the glorious Koran, “And the Poets,- It is those straying in Evil, who follow them.”

The wealthy man laughed and was convinced that the man deserves a gift no less than the gifts he gave to those poets.

4. Reputability

The persuader’s, or the subject of persuasion’s, reputability has a vital part in inciting the persons targeted by persuasion to be persuaded. For example, it is easy for the vendor to persuade the customers to buy a product if that product carries a reputed trademark, or the vendor has a good reputation and respected by others.

In fact, people believed in Prophet Mohammed (pbuh) and his message because he was known among

them before revelation as the “truthful trustworthy,” that was why it was very difficult for even his enemies to suspect him or accuse him of lying.

Offering Gifts to Persuadees

Offering gifts and presents for persuadees is an age-old method of persuasion, and it is still practiced, and persuaders will always do this, due to the role of gifts in strengthening social relations and intensifying all kinds of positive interaction.

Presents could be cash or in specie, or in the form of a favor or service, determined by many factors related to those who exchange presents, such as age, gender, nature of relationship between them, social status, occasion, as well as customs and values of a society.

Presents are all that is offered to others in order to show cordiality and affinity and maintain good relations. A present has a great effect to gain affection, demonstrate love, remove bitter feelings, and express respect and appreciation. So, if friends exchange presents, presents create friends.

The idea of exchanging presents is based on three grounds, necessity of offering presents, necessity of accepting them, and necessity of giving back. The first one is considered an expression of the willingness to approach others and be close to them, to make alliance with others, or to reach certain goals. The second is something like expressing acceptance of relationship, alliance, sharing, closeness, and acceptance of any subject presented by the one who offers the gift. In contrast,

rejecting the exchange of presents means rejection of relationship, sharing, alliance, and all that the present signifies.

Presents can be divided into two kinds, the pure or unconditional present, which takes the form of donations and grants, expresses generosity, is optional, and given without expecting something in return. The second is the binding present, which obliges the receiver to give something in return equal or greater in value, or be persuaded by the subjects laid before them.

- The rule of offering a present is that it should be given without expecting anything in return, and the purpose should not be to influence others or control others' freewill, or to be unlawful, because influencing others' behavior and ideas by means of offering presents makes the present a form of bribe which is prohibited.
- Offering presents for persuadees is one of the important methods that incite them to be persuaded by ideas, behavior, and/or products. The link between persuasion and presents is based on the law of reciprocation, which assumes that the one who receives presents would respond quickly and directly to those who offer them, be willing to give something in return, or be persuaded.
- The glorious Koran tells that the Queen of Sheba sent a present to King Solomon (pbuh) to persuade him to give up asking her and her people to embrace his faith, because she knew that the present has an impact on the self. But he refused her gift because he perceived that she was coaxing

him, and told her messengers that he would not be pleased by presents, but by accepting his faith. So they returned with the present and told her that she must go to him and please him there, which she did. Allah (HBG) says in the glorious Koran, ﴿"But I am going to send him a present, and (wait) to see with what (answer) return (my) ambassadors."﴾⁵⁶

- Prophet Mohammed (pbuh) used to accept the pure or unconditional present, and rewards it by a present also. He accepted presents from Muslims and non-Muslims, from women as well as men, and encouraged people to exchange presents, saying, "Exchange presents and you will love mutually." He accepted the present but did not accept the dole or charity.⁵⁷

Advertising and Propaganda

Persuaders use advertising and propaganda to influence the hearts and minds of targeted audiences by publishing information that aim at persuading them to change their ideas, behavior, and/or needs. At present, with exciting progress in different aspects of life due to increased competition and individual freedom, advertising and propaganda have become indispensable for marketing goods, services, or ideas.

Propaganda is defined as the art of influencing, controlling, and persistence, which seeks to incite individuals to be persuaded with the subjects presented to them by the advertiser, through creating a state of distraction and mental confusion which facilitates persuasion, provided that that could not be achieved if individuals were left to develop their logic spontaneously

without any moral pressure or mental orientation resulting from propaganda. It can persuade the targeted audiences by spreading despair and desire to surrender through downplaying their possibilities, and persuading them that they can obtain advantages only when they surrender and accept the subjects presented to them. It can also persuade the audiences by enforcing the power and possibilities of the opposite side and persuade them that any encounter with it is futile and like suicide, or create a feeling that they need to be persuaded.

Propaganda must be prepared accurately in the light of data about persuadees, such as their goals, behavior, language, needs, beliefs, the nature of social relations, and other factors that affect their life. It should be flexible, ready to transform itself according to the development that take place.

Advertising, on the other hand, is defined by the American Marketing Association as including the various activities that lead to spreading or broadcasting audio and visual advertising messages for the audience to incite them to buy products, or accept ideas, individuals, organizations, or political parties.

Advertising aims at influencing the targeted audiences and persuading them to change their ideas, behavior, needs, interests, or goals, or inciting them to buy products. Advertisements are prepared in the light of a previous knowledge of the psychological, social, economic, and ideological aspects, and ways of influencing them.⁵⁸

It is worth noting that the advertising and propaganda sector has witnessed a tremendous quantitative and qualitative growth since the 1950s, and its revenues have increased. Modern technology is being used in that sector, and hundreds of thousands of professional individuals qualified theoretically and practically are working in it. Its uses in persuasion have also increased in all social, political, commercial, hygiene, environmental, religious, and other activities related to humans, animals, plants.

Twiggy's Photoshopped Olay Ads Banned in England



Last summer, beauty company Olay debuted its Definity eye cream campaign depicting model Twiggy looking far younger, smoother, and firmer than her then 59 years should suggest. The '60s fashion star appeared virtually wrinkle-free in the ads and, since her baby-faced visage was selling anti-aging cream to older women, quite a few people—including bloggers, news outlets, *and* the British Parliament—grew quite disturbed. In August, British lawmakers called for a ban on the digitally altered ads, suggesting they mislead the public. And, in the ensuing months, the U.K's Advertising Standards Authority (ASA) received hundreds of complaints from the public, claiming the Olay images were "socially irresponsible" and could have a "negative impact on people's perceptions of their own body image," The Guardian reports.


Finally, yesterday, the ASA banned the complete set of Olay Twiggy ads, ruling that the post-production retouching could give consumers a "misleading impression of the effect the product could achieve."

However, since Olay admits to "minor retouching" around Twiggy's eyelid area (essentially wiping out any indication of undereye darkness, bags, and fine lines), we know the cream is not really her secret. Instead it's a skilled computer technician, which is something you just can't bottle and sell for \$23.89. Nor is this "secret" available to most women. Honestly, it's refreshing that, with the banning of these ads, finally someone is saying just that.

[http://shine.yahoo.com/channel/beauty/twiggys-photoshopped-olay-ads-banned-in-england-554961/wiggy's Photoshopped Olay ads banned in England](http://shine.yahoo.com/channel/beauty/twiggys-photoshopped-olay-ads-banned-in-england-554961/wiggy's-Photoshopped-Olay-ads-banned-in-England)

Chapter Nine

METHODS OF PERSUASION

ethods of persuasion vary as humans vary in terms of values, attitudes, emotions, goals, abilities, age, gender, religion, ethnicity, education, economic and social status, intellectual and ideological belonging, willingness to change their ideas and behavior, and acceptance of diversity and the opposite other. The subject of persuasion is yet another variable that must not be ignored in determining the method to be used in persuasion.

By virtue of the aforementioned fact, the methods used to persuade male persuadees are different from those used to persuade the females or children. Male persuasion is mostly carried out by methods that aim at influencing their minds, while the methods that appeal to emotions are used in female and child persuasion. Similarly, the methods used to persuade experienced individuals cannot be applied to persuading inexperienced ones who lack information, such as the young people. The same is with the methods used to persuade extrovert individuals and those used to persuade the uncompromising individuals who refuse even to know anything that contradicts their convictions.

In addition, the methods of persuading the optimists who have positive outlook at matters, and expect to achieve good results from persuasion, are different from those used to persuade the pessimists who exaggerate in

showing the negative aspects of persuasion. The Arab poet says in this regard,

Small things become great in the eyes of the servile,
And in the eyes of the noble, the great things small.

The surroundings of persuasion also determines which method to be used in persuasion, because individuals who live in politically, socially, economically, intellectually, and scientifically advanced surroundings would rather be persuaded by direct methods of persuasion than those who live in less advanced or backward surroundings who would rather be persuaded by indirect methods.

In a word, methods of persuasion are many and various, some of which are simple and straightforward, and some are complicated and intricate, yet some others yield their results in a short time, and others take many years before they show their results. Many methods require that persuaders have special skills and possibilities, while other methods do not need that. This so far proves the following facts:

- There is no one method of persuasion that could be implemented for all persuasion processes.
- Methods of persuasion must be selected carefully in the light of a study of many factors and variables related directly to the persuadee's character, subject of persuasion, qualifications and possibilities of persuaders, and the surroundings of persuasion.
- Methods of persuasion do not succeed in inciting targeted individuals to be persuaded unless those individuals have the willingness and desire for that.

- Methods of persuasion must contribute to change the psychological functions of persuadees, making them respond clearly to the persuasive message by influencing their minds, hearts, interests, and needs, and modify their psychological build and attitudes in the direction of the behavior aimed at by persuaders.
- Methods of persuasion that manipulate the persuadees' ignorance or inattention, or force them to accept what they would reject if allowed to decide for themselves, should be absolutely avoided.
- Methods of persuasion selected for a persuasive subject should be free of psychological confusion which takes place before laying out the persuasive message and during receiving it, the semantic confusion which would be in the content of the persuasive message, and the mechanical confusion which happens because of the means used to convey the persuasive message.
- Methods that influence sentiments are mostly used to persuade female and children persuadees, as well as those who lack education or experience.
- Indirect methods of persuasion have better effect in persuading those who resist persuasion when they feel that they are targeted by a persuasive attempt, and so adhere strongly to their ideas and behavior, either obstinately, arrogantly, or out of ignorance of the consequences of rejecting and resisting persuasion.¹

Methods of Persuasion

It is not possible to have knowledge of all methods used to persuade individuals, but they may be divided into two groups,² as in figure 9-1. The first group consists of methods that appeal to the persuadees' intellect, submitting rational and logical demonstrations and proofs that would incite them to be persuaded. The second group consists of those methods that target the persuadees' sentiments, addressing their hearts, appealing to their emotions and conscience. The following are the most important methods of persuasion:

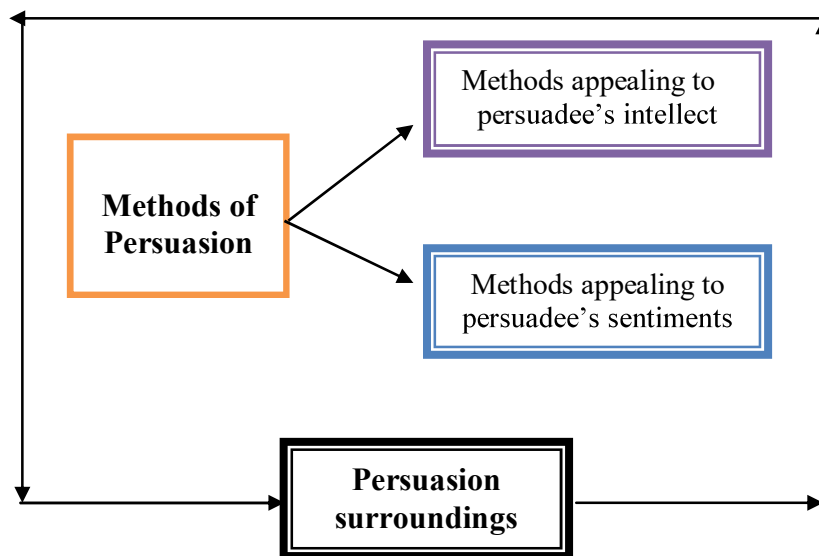


Figure 9-1: Methods of Persuasion

Persuasion by Imitation

Humans are the most imitative of creatures in spite of their creative and innovative abilities. This characteristic is perhaps one of the advantages of humans over other creatures, because it makes possible to

persuade them with ideas, behavior, and/or products by inciting them to imitate the influential symbols that embrace those ideas or obtain those products, such as political, national, religious, social personages and celebrities. For example, it is possible to persuade individuals with a behavior by referring to the behavior of prophets and saints and opinion leaders. Similarly, it is possible to persuade individuals to wear new fashions or perfumes and the like by displaying sport and film stars who obtain those products.

Imitation as a method of persuasion is based on the law of association, which is that individuals associate characters they like or admire to ideas, behavior, or products. Association could be positive, which indicates that individuals associate the subject of persuasion with a concept they perceive to be positive and interesting. This manner of positive association is implemented by marketing organizations to persuade individuals to obtain their products, by showing celebrities and public figures in the commercials consuming those products to incite customers to imitate them.³ Nike, for instance, markets sport products, by exhibiting pictures of celebrated athletes wearing Nike products. Figure 9-2 shows the picture of football legend, Pelé, on the sports T-shirts, inciting his admirers to obtain them.



Figure 9 - 2: Pelé the Brazilian football legend on T-shirts

Negative association, on the other hand, indicates that the subject of persuasion is associated with an idea or behavior that persuadees look at in a negative way. It can be achieved also by spreading negative information on the subject to make people dislike it. This manner had been implemented by the American propaganda that was able to associate Iraq negatively with mass-destruction weapons before initiating the military operations in 2003, and repeated that in all mass media to persuade the public opinion and prepare it to accept the American intervention to disarm Iraq.

Advantages of Imitation

Most individuals tend to imitate others because of the advantages they may attain by that, particularly when the personal and public circumstances for imitation were available. Imitation is not restricted to individuals but organizations, firms, and states also follow that manner in the spheres of business, production, marketing, as well as regulating individuals' behavior. The motives of imitation in persuasion could be summarized as follows:

- Desire to achieve a quantitative and qualitative move towards the better in a short time and little cost; as the less advanced would start from where the more advanced have reached. This has incited the developing countries to implement the non-capitalist manner of growth. But facts reveal that implementing imitation by some countries has made them face great losses and countless problems in all economic sectors because of the blunders in application of imitation, and lack of conditions and circumstances favorable for application.
- Fear of failure; because one individual's, organization's, or state's success in one field can be a motive to incite others and persuade them to imitate that one, and follow the same methods that helped achieve success, otherwise they may also fail.
- Acquiring experience; lack of experience for some individuals is one of the reasons that incite them to imitate others, as when some students imitate their fellow students who are brilliant, and take up their example to succeed like them.
- Avoidance of the factors that cause social isolation; the desire for collective consciousness, or conformity with the group, prompts individuals to imitate others, as for example when one wears fashions similar to what others wear. It is noticed that conformity is clear in backward societies where one cannot differ from others in ideas or behavior, even outfit, for fear of possible penalties or scorn.
- Admiring others' traits is also a motive for imitation. Allah (HBG) has enjoined Muslims to imitate Prophet Mohammed (pbuh) in his actions, sayings, patience,

forbearance, and other traits, in order to raise them to the high levels of perfection, as indicated in the glorious Koran, ﴿Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.﴾⁴ However, imitation should not be undiscerning or exaggerated or excessive, because Islam urges individuals to work, excel, and produce, not to imitate in a way as to be subordinate or lose identity.

Disadvantages of Imitation

In spite of the many advantages of imitation, exaggeration in implementing it makes individuals, organizations, societies, and states lose their identities and balance, as well as the opportunity to employ their own possibilities, talents, and excellence in a way as to bring about many benefits, and they would not be able to find their own ways to creativity and knowledge.

The President's Watch



President Obama has worn the Jorg Gray 6500 Chronograph on many historic occasions since August 2007 and most recently as President of The United States, with sightings including Election Night, the Inaugural Ball and Inauguration Day. Obama has received the watch as a present for his 46th birthday in 2007 from Secret Service detail.

With impeccable timing, watch maker Jorg Gray is storming the fashion industry after President Obama was seen wearing its sporty black chronograph.

Now, for \$325, one can wear the same timepiece as the President. The Jorg Gray Series 6500 Commemorative Edition features a commemorative case—back engraved to mark Barack Obama's inauguration as the 44th President of the United States.

<http://www.aawsat.com/details.asp?section=54&article=546983&issueno=11329><http://www.barackswatch.com/>

It is worth noticing that most individuals in backward countries wear watches not to be punctual, but as accessory.

Persausion by Creating a Need

In this method, the persuasive subject is presented to the individuals targeted by persuasion in a way as to create a need for it, and to show them that this need cannot be satisfied unless they be persuaded by the

subject. Persuaders must be concerned about the persuadees' needs and willing to help them satisfy those needs, or at least tell them how to, in order to win their confidence and make them feel that the subject of persuasion is the best means to satisfy those needs and attain goals, by which the chances of winning them to be persuaded increase.

This method is used by marketing companies in persuading individuals to obtain their products by displaying the products in times and places that people have no idea about previously, and in a very attractive way that draws attention and evoke curiosity, hence creating a need for the products, and motivating them to buy. This is known as the impulsive buying, which means that a person buys something he/she has not thought of buying before entering the store.⁵

The United States and other Western states that produce and sell developed weapons, for instance, use the same manner in persuading Gulf States to buy weapons for billions of dollars annually by creating a need for them to protect themselves. They pretend to care about the security of those states against the encounter with challenges and supposed regional hazards, and try to exaggerate the dangers awaiting them in the eyes of the administrations of those states. Selling weapons to those states has enabled the Western states to get ample finances to invest in many economic sectors in their countries, develop their societies, and get rid of old weapons by exporting them to states who are not expected to use them one day. At the same time, the Western states increase backwardness in the oil-rich Gulf States, making them consumers of the products of the West.

It is also possible to persuade targeted individuals by taking advantage of their needs. For example, if the persuadee is in need of money, one may lend him/her money on condition that they be persuaded.

Islamic Banking in the West: Conviction or Need?

Riyadh, Asharq Al-Awsat- Following the collapse of the Lehman Brothers, which was like a precursor to the global financial crisis from which the world is suffering today, several Western countries rushed to invite Islamic financial experts to discuss principles of the Islamic banking industry and the legal prerequisites for attracting Islamic capital and Islamic financial institutions to invest in these countries, using Islamic banking to fight the global crisis.

Are these statements and initiatives presented because people believe that the foundations upon which Islamic banking is based could cure the crisis, marking the very first merger between such foundations and the legal system governing the banking industry in the West as some have claimed? Or is it just to make the most of the capital of this industry to save the capitalist system?

As a result, I, as well as other analysts and experts, believe that the West's celebration of Islamic finance is not due to its confidence in the competence of the foundations the industry is based upon but rather due to the West's need for the liquidity that this industry has to serve as a lifejacket for capitalism that is drowning as a result of the financial crisis.

This proves that the aim of the welcome received by Islamic banking was [to attract] the liquidity enjoyed by this industry, not confidence in the competence of this industry in remedying the causes of the crisis. Therefore, the Islamic banking industry should make the most of the crisis by achieving its ultimate interests rather than temporary ones, such as being recognized by international organizations e.g. the Bank for International Settlements and trying to get the Western states to endorse its own laws such as tax laws, ownership laws and amending supervisory laws in line with this industry's criteria, and not to be deceived by this celebration that may not last very long, as this depends on its ultimate incentive.

Lahem al Nasser

<http://www.asharq-e.com/news.asp?section=6&id=18167>

The Golden Throat

Once upon a time there was a group of friendly animals living by a pool. They lived happily and quietly until one day one of the little frogs started to sing at night. She went on singing every night and then day and night with its husky croak. The other animals were very irritated; they could not sleep for nights. They tried to persuade the frog to stop singing especially at night, but it heeded not to their entreaties.

Later, a goose got an idea to keep the pool quiet, and communicated that to the other animals which all agreed to it. The goose went to the frog and told her softly that they noticed that the high humidity of the pool had affected her throat and that they were worried about her nice voice, so they suggested that she moved to the nearby pool which was less humid, in order to protect her voice.

The frog enquired of the other animals about the matter, and they all advised her to leave, though they would miss her and her songs, but her voice was important to them.

The annoying frog was persuaded that what the goose told her was right and that she had better leave to protect her voice. At last the frog left, and the animals had a sound sleep.



Persuasion by Repetition

Repetition is considered one of the important factors that help persuade targeted audiences with the necessity to change their attitudes towards any issue. It attracts their attention to ideas, behavior, or products with which

they are to be persuaded, and fixes that in their minds according to the rule that if actions or sayings were repeated before individuals sufficient number of times, there would come a day when they would be accepted as facts by those individuals who would be persuaded, provided that repetition is to be in various, interesting, and exciting forms and images to prevent boredom.⁶

Studies confirm that repetition exhausts the nerves, and moves individuals' inclinations towards the attitudes with which they are required to be persuaded. Persuaders have made use of this theory, and began to repeat their persuasive messages daily on the television, journals, newspapers, posters, etc., in order to incite individuals to be persuaded, because repeating the messages continuously makes the persuadees enervated, and so they would be persuaded with it.⁷ Repetition also makes targeted audiences familiar with the repeated message and remember it easily; therefore, marketing companies come to repeat their commercials and pay large sums for that in order to incite individuals to be persuaded to buy their products.

Repetition is used in the glorious Koran for persuasive purposes also, by repeating the same verse (Aya) in the same chapter (Sura), as for example this verse «Then which of the favours of your Lord will ye deny?», which is repeated 31 times in Sura 55, The Beneficent (or Mercy Giving), whose total number of verses is 87. Sometimes the same subject or story is repeated more than once in different approaches, so that they do not seem repeated but as if they are mentioned for the first time, with excitement and suspense, to incite the readers to be persuaded and to establish the idea into their minds.

Allah (HBG) also enjoined Prophet Mohammed (pbuh) to educate Muslims by repeating things, to remind them of the message, He says in the glorious Koran, «But teach (thy Message) for teaching benefits the Believers.»⁸ and He says, «So admonish with the Qur'an such as fear My Warning!»⁹

Prophet Mohammed (pbuh) also used repetition to influence people and persuade them with the message of Islam, as one of his companions said, "The messenger of Allah, peace and blessings be upon him, used to repeat words three times to be comprehended."¹⁰ He used to repeat what he preached,¹¹ which explains why some of his sermons are told in three ways, as the Safaa Sermon, indicating that it was repeated in different consecutive times for purposes related to the persuasive situation.

It is noticeable that the voice of the speaker is most often raised impulsively when a phrase is repeated in the same speech in a manner as to draw the attention of recipients to the repeated words, or to the speech as a whole.

Persuasion by Good Words

Words speak of sentiments and express desires; they please and make one optimist, and incite persuasion with cooperation and collective work. They may also displease, annoy, and make one sad and spiteful of the speaker and the subject.

All agree that the good word has a positive effect on others, and incite them to pay attention and be persuaded. It enables persuaders who implement words in a perfect manner to enter the hearts and minds of persuadees, who

welcome it and see all good in the subject of persuasion. Allah (HBG) emphasized the importance of using good words with others, saying, ﴿speak fair to the people﴾¹²

Allah (HBG) enjoined Prophet Moses (pbuh) to use good words in persuasion, as indicated in the glorious Koran, ﴿"But speak to him [Pharaoh] mildly; perchance he may take warning or fear (Allah).">﴾¹³ This verse carries a great lesson, that is, although Pharaoh was a tyrant and oppressor, and Prophet Moses (pbuh) was the Chosen Messenger of Allah (HBG), Allah (HBG) ordered Prophet Moses (pbuh) to not speak with Pharaoh but with the mildest of speech so that to be more effective and favorable in persuasion. If Prophet Moses (pbuh) was asked to speak mildly, other persuaders should follow his example.

Persuasion by Enticement

Enticement, or seduction, is to draw on by exciting hope or desire, and to attract others by offering pleasure or advantage and win over them to be persuaded. It is based on the idea of taking advantage of the persuadee's weaknesses to make him/her be persuaded, as emphasized in the glorious Koran when Allah (HBG) says, ﴿But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?"﴾¹⁴ this verse tells how Satan used enticement to persuade Adam (pbuh) and his wife to eat of the forbidden tree by tapping on human passion for eternity and wealth. This confirms that enticement is as ancient as human existence on earth, and it will always be used as long as persuaders suggest to persuadees that they can satisfy their needs and help attain their goals.

Enticement enables persuaders to draw the persuadees' attention to the idea of the persuasive message, encouraging them to think about it, study it, and be persuaded with it. Enticement requires cleverness and wit to achieve persuasion. It may be implemented by persuaders to urge targeted individuals to be persuaded that what is wrong is right or what is right wrong, or what is false true and what is true false. Those who fall under the influence of enticement (or seduction) may act immorally thinking that they were doing well.

As for temptation, it indicates creating a craving or desire in the targeted individuals to obtain something, and it does not require much cleverness or mental skill, but just to know for what the others wish.

Enticement, or seduction, is associated most with males, while temptation is associated with females because it is more in conformity with feminine nature and instincts. Therefore, one may say that a man has enticed, or seduced, a woman and that a woman has tempted a man, but not the opposite.¹⁵

Trade companies have relied on this method of persuasion to persuade individuals to buy their products. As a result, they decorate their shop windows in a way as to attract the attention of shoppers and entice them to go into the shops and be persuaded to buy. Online advertisers implement both enticement and temptation simultaneously to persuade individuals to surf the web for entertainment at first, then look at the attractive products, offers, and free gifts. It is noticeable that those products

are sold for comparatively low prices, a matter that encourages the surfers to try buying them, then to develop a habit of surfing in search for more whenever they use the internet, which would develop into addiction after losing the ability to resist the temptation of shopping via those websites.¹⁶

Actually, the innovative advertising methods do not let any means of enticement or temptation unused in the aim of persuading customers to buy products.¹⁷

Enticement is not restricted to persuading individuals to buy products, but also to change their ideas, or to work in favor of companies, organizations, or states, for certain advantages and incentives they cannot resist, even if they would act immorally, be traitors, or betray their own convictions.

The glorious Koran referred to the use of enticement in persuasion, Allah (HBG) says, ﴿(Iblis) said: "Then, by Thy power, I will put them all in the wrong,- "Except Thy Servants amongst them, sincere and purified (by Thy Grace)"﴾¹⁸ to show that enticement indicates misguidance and deception.

Persuading the Persuadee's Group

No doubt humans tend to live with fellow humans, and join a particular group of humans who agree in their attitudes, needs, motives, and emotional inclinations. They unite and amalgamate together because each individual believes in his/her limited abilities and possibilities. Thus together they feel integrated, because

the group helps to attain goals and satisfy needs of its individuals.

In fact, most individuals tend to be persuaded with the ideas or products which they perceive to be accepted by the group, to which they belong, wishing to achieve conformity. This is known as the law of conformity, which is based on the assumption that individuals follow the herd to which they belong. Persuaders can implement this characteristic in their favor, and make it clear for the targeted individuals who they want to buy a particular product, that the other members of the group have bought that product, after showing them why they should buy it. It is preferred that persuaders submit statistics, evidences, and confirmations from the group members.

However, persuadees should not take for granted all that their group accepts, particularly in those aspects that prevent development and welfare. Quite the opposite, they have to have their own opinions, as Prophet Mohammed (pbuh) pointed out saying, "Do not be flunky, saying 'I am following others, if they did well I do, and if they did badly I do', but resolve to do good when others do good, and avoid doing like them when they do badly."¹⁹

Monkey Persuasion

Start with a cage containing five monkeys. In the cage, hang a banana on a string and put stairs under it. Before long, a monkey will go to the stairs and start to climb towards the banana.

As soon as he touches the stairs, spray all of the monkeys with cold water. After a while, another monkey will make an attempt with the same response -- all of the monkeys are sprayed with cold water. Keep this up for several days.

Turn off the cold water. If, later, another monkey tries to climb the stairs, the other monkeys will try to prevent it even though no water sprays them.

Now, remove one monkey from the cage and replace it with a new one. The new monkey sees the banana and wants to climb the stairs. To his horror, all of the other monkeys attack him. After another attempt and attack, he knows that if he tries to climb the stairs, he will be assaulted.

Next, remove another of the original five monkeys and replace it with a new one. The newcomer goes to the stairs and is attacked. The previous newcomer takes part in the punishment with enthusiasm.

Replace the third original monkey with a new one. The new one makes it to the stairs and is attacked as well. Two of the four monkeys that beat him have no idea why they were not permitted to climb the stairs, or why they are participating in the beating of the newest monkey.

After replacing the fourth and fifth original monkeys, all the monkeys which have been sprayed with cold water have been replaced. Nevertheless, no monkey ever again approaches the stairs.

Why not? "Because that's the way it's always been done around here."

<http://www.marcus-gideon.com/Rookies/Monkeys.htm>



Persuading Opinion Leaders

Opinion leaders are individuals distinguished by their experience, ability to lead others and take right decisions, confidence, openness, acceptance of others, and willingness to assist and consult others. They are influential and can persuade others to change their behavior, attitudes, goals, or needs.

Opinion leaders are mostly the reference of individuals, if they were persuaded by any subject, others would be incited to be persuaded as well. This makes persuaders seek to persuade opinion leaders in any community when they want to persuade people, particularly when persuadees are committed to their leaders in the group they belong to. For example, it is easy to persuade physicians with a new medication if they realize that the scientific committee in the physician union to which they belong (their reference group) has been persuaded with that medication and its effectiveness.

Using this manner of persuasion requires that persuaders have knowledge about the social system which they join, and the opinion leaders or influential persons in it, and start persuading them, hence persuading their followers.

Persuasion by Forewarning

Forewarning is a method widely used in persuasion. It is based on warning the persuadees of the unfavorable or terrific consequences of being persuaded with ideas or practices that may hurt them and others, or when they

refuse to be persuaded with ideas and practices that help obtain advantages for them as well as others.

Forewarning helps to prepare the targeted individuals to mobilize their means of resisting persuasion according to the rule that says, "Forewarned is forearmed," or prepare them to be persuaded with the ideas or products presented to them by explaining the harms that result from being persuaded or from rejecting persuasion.

Based on the above, persuasion campaigns aiming at educating people on the harmful effects of smoking, for instance, are planned on the basis of forewarning. This manner could also be used in adjusting social relations, as in persuading married couples to review their relationship according to certain principles to ensure stability of marital life. This is achieved by drawing their attention to the signs that forewarn them of beginning of crisis that may lead to separation.²⁰

A technological tool has been developed based on forewarning to persuade individuals to stop or avoid doing some practices, as for example a device that is attached to the car dashboard to notify the driver that he/she has exceeded the speed limit. There are other devices of forewarning such as that which forewarn from hurricanes before they take place.

Forewarning is not restricted to using words or written messages, but could be achieved by body gestures and facial expressions. Forewarning helps to stimulate individuals do one or more of the following activities:²¹

- Defend attitudes and personal identity
- Maintain positive relations with others
- Understand reality and hold to its acceptable rulings

The glorious Koran employs forewarning in persuasion in many instances as when Allah (HBG) says, ﴿On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (To remember) Himself. And Allah is full of kindness to those that serve Him.﴾²²

Persuasion by Arousing Guilt

Guilt is a feeling of having done wrong or failed in an obligation, it is a deep feeling of self-reproach which stems from a belief that one has done wrong. Guilty conscience refers to a sentimental state a person feels when he/she acts in a way that contradicts his/her values or morals. For example, a righteous person feels guilty when he/she steals, tells a lie, cheats, does not do the job well, or does not respect orders.

Individuals can be persuaded to avoid acts and thoughts that may arouse their sense of guilt by drawing their attention to the contradiction between their actions and ideas or values.²³

Arousal of guilt helps to incite individuals or force them to review their thoughts, acts, behavior in all aspects of life, and persuade them to effect changes just by reminding them that they did wrong, violated the sound behavioral standards, or transgressed others'

acknowledged rights, thus making them feel guilty and stimulate them to do anything they can in order to rectify that.

It is possible to arouse the persuadees' sense of guilt when they commit an offense, say something contradictory to the rules of decorum or conduct, or embrace disapproved ideas, by addressing them with words or written messages, cut relationship with them, or use body language that shows disapproval as frowning and grimness, or express discontent by the countenance, or any other gesture.

The glorious Koran refers to the use of this method in persuasion, Allah (HBG) says, ﴿So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?" They said: "Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost."﴾²⁴

Methods of Arousal of Guilt

- An individual's conscience undertakes the arousal of guilt when he/she commits an offensive act against the self and others. This could not be achieved unless that individual is honest and his/her conscience watches over his/her acts and words, even intentions, and at the same time, he/she believes in values and morals that control behavior. If one acts contrary to one's values or moral principles or the general ethical standards of one's community, or when offending, one's own conscience arouses his/her sense of guilt.

- Other individuals undertake the arousal of guilt and draw one's attention to the fact that his/her actions were offensive, when one does not realize having offended or transgressed rights of others due to lack of knowledge of other's rights, provided that one is already conscientious.
- Other individuals undertake the arousal of guilt when one offends or violates the moral standards on purpose, by blaming, scolding, or disciplining.

Techniques of Arousal of Guilt

- Warn the persuadees that their acts offended or transgressed the prevailing ethical standards. Warning in this case arouses guilt, and stimulates those transgressors to be reconciled with the offended (injured party), or that their conscience warns them when there is no one to do that or to amend. However, in some cases making amends to the injured party is useless.
- Effect an emotional inconsistency for the guilty persuadees instead of drawing their attention to the inconsistency between their acts and moral values. This is achieved by persuading them that their acts are contrary to their moral values, which will generate a conflict inside them capable of arousing guilt. Generating conflict between one's values and behavior is an important way to persuade individuals that they have done wrong and they should be sorry and not repeat that again.
- Expecting the arousal of guilt in case one does something drives him/her to not do it. Persuaders can use the method of persuadees' expecting the arousal

of guilt as a way to persuade them to avoid the acts that may arouse guilt.

- Evoke the individuals' sense of self-assertion, and persuading them that the offenses that arouse guilt represent a threat to the peace and integrity of the self, in order to avoid offending.
- Individuals seek to preserve an upright and proper image of the self that conform to the moral values they conceive. Therefore, when they commit an offense that does not conform to human values, the process of self-assertion is evoked and works hard to restore that image to its previous form after they stop doing those acts. Persuaders have to encourage persuadees who offend to try to find the real identity of the self and assert it.

Negative Aspect of Arousal of Guilt

Implementing the arousal of guilt as a method of influence and persuasion may cause problems for persuaders, for they may receive negative reactions from persuadees, such as agitation or irritation, because the arousal of guilt puts the offending individuals face to face with the self and be object of inquiry with it. This may evoke self-reserve; therefore, it is favorable that persuaders leave persuadees to admit their fault without being warned in order to reduce their negative reaction so that it would not leave any unfavorable effect that may offend the persuaders.

However, if persuaders were obliged to use the arousal of guilt in persuading individuals to stop doing acts that arouse guilt, they must take utmost care and not

refer to the offenses committed by persuadees, but try to arouse guilt indirectly without provocation.

Guilt-Arousing Acts

An individual's integrity and adherence to values and morals, as well as the nature and extent of the offense determine the inclination to feel guilty when offending. Some individuals do not feel guilty no matter how much they offend, because they are used to offending, for that reason it is useless to persuade them to stop. In contrast, there are individuals who do not like to hurt others and feel remorse when they transgress or hurt others, and thus they could be easily persuaded to change their behavior and attitudes.

Persuasion by Arousal of Fear

It is possible to persuade individuals by arousal of fear. Feeling apprehensive depends on previous experiences, and therefore the feeling of fear is reduced when an individual has received threats similar to those conveyed by the current persuasive message, because he/she has already been exposed to that feeling, so has been fortified against fear. His/her response to fear has turned into a habit, thus does not any more feel afraid. Intimidation or threatening is not a stimulant that evokes a person to evade danger or unfavorable consequences. For example, fear could not be aroused for those used to committing crimes, and too much threatening may evoke defiance, or make targeted individuals avoid the message that carries threats, or prepare to resist it.

Often the persuasive messages that provoke an average degree of fear affect the attitudes of targeted individuals more than those which provoke low or high

degree of fear. The reason is that high degree of fear raises tension, hence reduces concentration on the content of the persuasive message, and the chance to understand and comprehend it is diminished. This makes the threat in the message less important to persuadees, or may make them keep away from the message instead of learning from it or comprehending its content, while low fear does not provoke enough concern with the message and its content.²⁵

The possibility of occurrence of unfavorable consequences due to intimidation does not give obvious influence as when they really occur. Therefore, persuadees do not pay attention to incidents that may happen in the future, and tend to ignore future intimidation until clear signs emerge close showing the peril expressed in the threatening messages, and make them totally realize that the danger is taking place now.

Counterfeit Money

One day, Farook bought a cow from Samir for 8,000 dinars. He paid the price in the form of gold coins, but Samir did not give the cow to Farook, and claimed that he did not receive the money. Farook sued Samir, and Samir was arrested and brought for trial. In the court he insisted that the coins belong to him not given to him as the price of the cow.

The judge attached the cow and the money, and told the adversaries to attend the next day. When they came back, Samir insisted that the money is his own not the price of the cow. The judge told him that he was right and that the money belongs to him. Samir was happy until the judge added saying, “But the gold coins were fake and those who keep counterfeit money would be sentenced to 10 years imprisonment!”

“But the money belongs to Farook!” Samir suddenly shouted. “And I received them from him for the cow he bought!”



Persuasion by Misrepresentation and Embellishment

Misrepresentation refers to submitting unrealistic, distorted, or incomplete image of the subject of persuasion, be it persons or products, so as to seem unworthy of being persuaded with. For example, in order to persuade individuals to avoid drugs, the media show films and ads, announce programs, or hold symposiums and meetings that explain the miserable situation, problems, and diseases that afflict drug addicts.²⁶

Embellishment, on the other hand, helps to show ideas, persons, or products in a good way by omitting or hiding their faults, defects, or weaknesses, by adding other merits to them, or by implementing jargon and inflated language to dazzle the targeted individuals and make them believe those things without knowing their real meaning. An example is when a computer dealer uses specific technical terms to entice customers with average or limited education in computers and persuade them to buy. Another example is when a manager promotes a specific job by giving it titles such as “vertical transport captain” for the operator of electric elevators. Although this may seem funny, in some cases, such uses of language as in the military for instance, is a mask to hide truth as when they call death of civilians in war "collateral damage" or to call casualties "martyrs" or "heroes."

Embellishment in persuasion could be misleading by showing bad actions, behavior, ideas, as if they were good, as referred to in the glorious Koran when Allah (HBG) says, ﴿And We have destined for them intimate companions (of like nature), who made alluring to them what was before them and behind them;﴾²⁷ Figure 9-2 shows the manner of misrepresentation and embellishment.

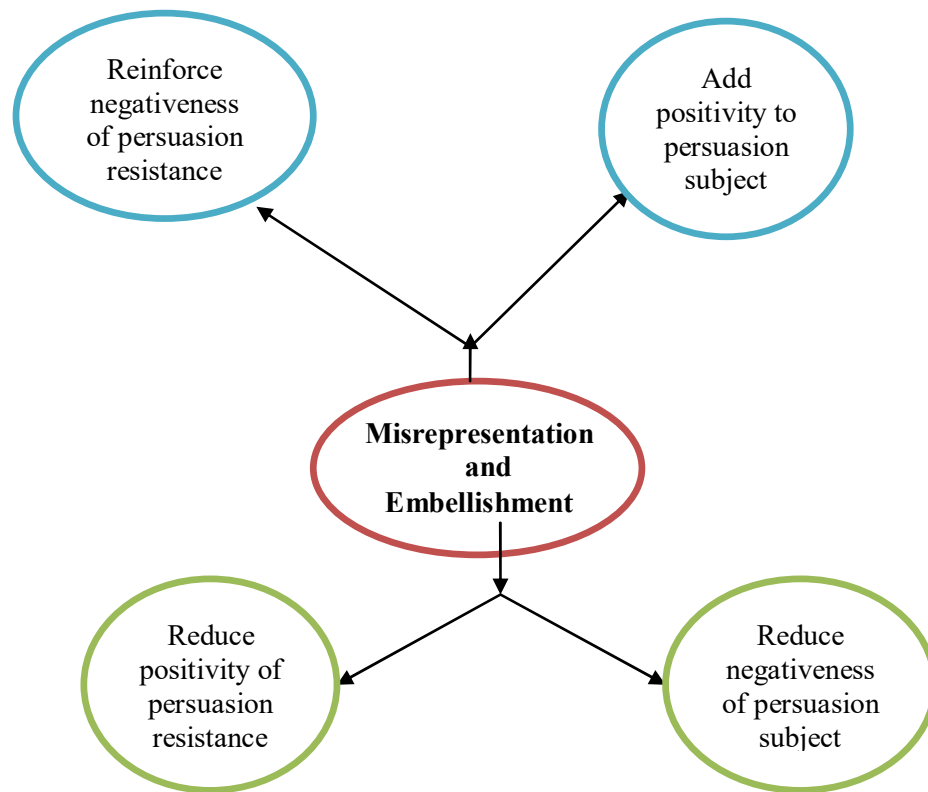


Figure 9-2: Misrepresentation and Embellishment

Persuasion by Alluding to Scarcity

Most individuals would like to obtain scarce or hard-to-obtain goods and products, for unexplainable reasons, or perhaps because they think that when products are scarce and sold in limited amounts, they must be very important or high quality, and that others would like to obtain them as well. Their wish to obtain such products increases when they find that those goods are running short and in their way to be scarce, there is little chance of obtaining them, or that the discount offered is for a limited period.

Marketing companies have noticed this behavior, and begun to persuade individuals to buy their products by announcing that those products are going to be scarce

in the near future. For example, they announce that the product X is limited in quantity, and that it will be on display for two days only, that a family is allowed to buy only two pieces, or that it is to be sold in only two branches of the stores, or in a specific time. Such expressions indicate that a product is scarce and thus incite individuals to buy it.



Figure 9-3 :Individuals in a queue to buy a scarce product

Persuasion by Similarity

Humans are more inclined to those who are like them in ethnicity, color, interests, opinions, attitudes, beliefs, reference group, as well as those who are of the same age, gender, religion, nationality, hobbies, politics, social class, field of study or specialization, or in other things. An individual's sense of similarity with others makes him/her less cautious in dealing with the counterpart, and disables the capacity to analyze and think logically of what the counterpart present to them.

Similarity has a positive part in increasing the effectiveness of persuasive communication between persuaders and persuadees. It helps to incite targeted individuals to be persuaded, and facilitates and accelerates the process of persuasion, because "birds of a feather flock together."

Persuaders can use this characteristic of human nature in their favor, and make the persuadees believe that they were from the same country or they have the same interests, hobbies, ideas, or behavior, and start conversation from the points in common then move to persuading them indirectly.

Persuasion by Praise

By nature, humans are made to love and appreciate those who praise and complement them, tend to admire and approve of the opinions and behavior of those who commend them, and be persuaded through praise. Some individuals prefer to be praised indirectly, and some would rather be praised directly in their presence, or in front of others who have good relationship with them in order to convey the praise to them, provided that the praised traits in a person really exist so that praise would not be adulation or deception.

It is noticeable that humans, no matter of what position or age they be, are attracted to those who pay attention to them, and praise them in front of others. They admire and yield to them, and would be persuaded with their ideas and behavior. At the same time, they dislike those who ignore or discredit them, and would not be persuaded with their subjects.

Studies reveal that all humans love praise in various degrees, and that praise has a great effect in making them be persuaded with subjects presented to them by those who admire and praise them. They may also try to do anything even if they knew that those who praise were not serious in some cases.²⁸ This is more obvious in backward societies, and among individuals who would not be persuaded unless they were praised and commended. It is also obvious when persuadees are females, as the Arab poet says,

They deceived her by saying beautiful,
And belles are fooled by praise.



Salwan asked his neighbor, Buraq, to lend him some money, but Buraq refused. Salwan then put his house for sale to get that money.

People came to buy the house, but they soon refrained from buying because he asked for a double price. When they enquired why he was selling for that high price, he answered that that price was not for the house but the neighboring family, who were so good that he felt sorry to leave them, and he said, “You know that the people next door are more important than the house.” Then he recited,

I told them, “stop blaming; verily, for the neighbor,
Houses become expensive or cheap.”

When Buraq heard what Salwan said, he went to him and lent him the money to spare the house from selling.

Gratitude is inherent in the human self whatever and wherever they be. Most individuals tend to be grateful for those who do favor to them, even if not asked to do so. This is known as reciprocation, which is good nature, and commended in the glorious Koran, Allah (HBG) says, «Is there any Reward for Good - other than Good?»²⁹

Islam goes farther than just to be grateful or return good for good, it enjoins individuals to return even better than good, if could not, then equal good, in analogy to what Allah (HBG) says in the glorious Koran, «When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things.»³⁰ This verse emphasizes that a person must greet others with more courteous greeting than theirs, or equal to theirs, which is the least to do.

Some persuaders use this disposition in persuading others, and start by doing favor in the hope that persuadees feel obliged to them and thus be persuaded.

Studies show that there is a link between the significance of favor and of the favor to be offered in return, and that all individuals tend to return favor for favor even better, particularly when favor is done for those who deserve and appreciate it. Yet a person may feel sorry for doing a favor for undeserving individuals, the Arab poet says,

He who would do good for the undeserving,
Praise will turn to scorn and he will regret.

Persuasion by Degrees

There would be certain cases when targeted individuals would be persuaded once the persuasive

message is presented to them. This happens in persuasion processes that aim at effecting slight changes in ideas, behavior, or attitudes of persuadees, or incite them to buy low-cost products.

In contrast, some persuasion processes cannot be achieved at once, but by degrees, particularly those which aim at effecting vital changes in the intrinsic ideas, convictions, behavior, or values of persuadees, or those processes that would result in social or financial commitments, as in signing contracts of huge sums.

Persuasion by degrees is achieved by requesting the targeted individuals to be persuaded with one part of the subject of persuasion at a time until they are persuaded with the entire subject, as when the doctor tells the patient to take one pill of the medicine each time until it is administered as a whole after some days to effect the desired improvement in the patient's health.

The ground of persuasion by degrees is consideration for the persuadees' capacity and willingness to understand, comprehend, and accept the subject of persuasion. The persuasive message is delivered step by step according to their potential and abilities, provided that each step is based on the previous one and prepares for the following one, until they be persuaded by the entire message.

Persuasion by degrees enables persuaders to plan and prepare each step at its best in the light of the significance and worth of the subject, the eminence of its goals, and the available possibilities of both persuader and persuadee, as well as the probable challenges and obstacles.

It is worth mentioning that the glorious Koran was revealed by degrees over 23 years, because it aimed at effecting substantial changes in convictions that people were accustomed to for a long time. Its verses came in gradually with rulings, so that people would be prepared to receive them, and then become able to understand and implement them in their life. For example, prohibiting brewed and alcoholic drinks came in by degrees for a thoughtful purpose, that since people had been accustomed to drinking, which was part of their life, prohibiting it at once at the very advent of Islam would be hard for them to bear, and they might have resisted that, but when it would be by degrees, it would be more acceptable. The following are the steps of persuading individuals with prohibiting drinking:

- First step: make people repel drinking indirectly by referring to the harm of drinks although they have economic benefits, as Allah (HBG) says, ﴿And from the fruit of the date-palm and the vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise.﴾³¹
- Second step: make people repel drinking directly by comparing between slight economic benefits, and much physical and spiritual harm, Allah (HBG) says, ﴿They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit."﴾³²
- Third step: partial prohibition of drinks at the time of prayers due to the bad effect on the mind and thinking, because drinking robs individuals of the ability to focus and realize what they do during prayers, therefore, Allah (HBG) says, ﴿O ye who

believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,-»³³ In this way, the occurrence of drinking is reduced, and alcoholism as a habit is tempered by habituating the body on partial quitting, leaving individuals to drink in the evenings only and preparing for total quitting.

- Fourth step: total and absolute prohibition of drinking at all times, after preparing the bodies and minds for this prohibition, Allah (HBG) says, ﴿O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper.﴾³⁴

Persuasion by Coercion

The concept of coercion refers to forcing individuals to do something or to accept ideas, behavior, and/or products, without their consent or free choice while being able to do so. It is also to compel others, by threatening or intimidation, to do something they do not like to do. Thus coercion indicates all that contradict approval or interest, and all that which signify compulsion, discomfort, repression, violence, and constraint.³⁵ The elements of coercion are:

1. The coercing side: is the persuader who has the power that enables him/her to compel the targeted person to be persuaded by force with ideas, behavior, or products, and at the same time, he/she has the ability and willingness to frighten the persuadee, or else he/she would not be able or willing to coerce the persuadee.
2. The coerced side: the persuadee who the persuader compels to accept ideas, practices, and/or products,

and who unwillingly accepts while afraid that the persuader would actually do what he/she threatened to do if the persuadee rejected. In order for the persuadee to be thought as coerced, he/she must believe that the persuader will really do what he/she threatened to do if the persuadee rejected the subject of persuasion or implementing its content. At the same time, the persuadee must be unable to defend himself/herself or those related to him/her who may be affected by his rejection, or protect his/her different interests.

3. Subject of coercion: the ideas, practices, and/or products that the persuadee must be persuaded with.
4. Means of coercion: that which makes the coerced side accepts persuasion with ideas, practices, and/or products.

It is worth mentioning that coercion in persuasion is still widely practiced in backward societies although it contradicts human principles that reject forcing others or restricting their freedom of choice and right to accept or reject the subjects presented to them. However, it is not practiced in advanced societies whose individuals have freedom of choice.

Persuasion by Changing Persuadee's Surroundings

An individual is the outcome of his/her surroundings, which has a vital role in determining ideas, behavior, goals, needs, as well as manner of dealing with others and with situations. Surroundings affect the making of one's character, ethics, practices, attitudes, way of thinking, and way of using ideas and products. Its

atmosphere affects emotional and physical condition, even life expectancy, as a study shows that an African girl from Lesotho lives 42 years less than her counterpart in Japan.³⁶

Surroundings differ in the sense that some encourage individuals to be extrovert and have the nerve to be acquainted with subjects that aim at changing their ideas, behavior, or needs, and be persuaded or not. In contrast, some other surroundings have values, customs, and norms that would not let individuals to be persuaded with subjects that disagree with the conventional beliefs or attitudes, and make them live within certain templates that determine their lifestyle even the very personal aspects of it, in a way that the individuals' privacy is abused because of interference into personal affairs.

Persuaders, therefore, have to try to move persuadees to other surroundings that would allow them to be persuaded, when they find that the original surroundings does not allow persuasion, or the persuaders themselves go to another surroundings where individuals are allowed to be persuaded.

Prophet Mohammed (pbuh) emigrated from Mecca when he found that its surroundings did not allow individuals to be persuaded, and went to Medina where he was welcomed and his message was hugely and warmly received.

Persuasion by Glad Tidings

Glad tidings indicate good news and new information about specific and timely events, and are always associated with something good. Giving good news to persuadees about the advantages they may obtain

from persuasion open the prospect of hope. The glorious Koran tells that Allah (HBG) enjoined the messengers to be bearers of glad tidings and promise of good news in this life and the hereafter for those who believe in them. Many verses of the glorious Koran mention that such as when Allah (HBG) says, ﴿so announce the Good News to My Servants,- Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endued with understanding﴾³⁷ He also says, ﴿Their Lord doth give them glad tidings of a Mercy from Himself, of His good pleasure, and of gardens for them, wherein are delights that endure:﴾³⁸ and, ﴿In the case of those who say, "Our Lord is Allah., and, further, stand straight and steadfast, the angels descend on them (from time to time): "Fear ye not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the which ye were promised!﴾³⁹

Prophet Mohammed (pbuh) emphasized the importance of giving glad tidings saying, "Make things easy not difficult and appeal and do not repel."⁴⁰ He also used the promise of good in persuading individuals to keep performing Morning Prayer in the mosques saying, "Promise those who walk in the darkness to the mosques of total light in the Judgment Day."

Individuals are always in need of good tidings, which awaken the sense of purpose, and take them away of frustration which they feel when they fail to achieve their goals. For that reason, they feel close to those who promise of good, and willing to be persuaded with the subjects that imply glad tidings.⁴¹

Persuasion by Referring to the Source or Reference

Each field of knowledge has its references and sources which are trusted by those concerned with that field. Medicine, for example, has its references represented by the scientific institutions specialized in medicine, and it also has its sources represented by the literature of medicine, and the same is with astronomy, engineering, law, and other sciences.

Persuasion sometimes requires that persuaders refer to the sources and references of the subjects of persuasion, which are accepted and trusted by persuadees who think that they are highly credible, or acceptable in the surroundings in which they live. They may be persuaded by those subjects to conform to the unanimity in their surroundings and to keep away from anything that may make them different or out of place. They may also be persuaded in this manner because they lack knowledge of other sources.⁴²

Persuasion by Bringing Gradually

Bringing gradually in persuasion helps to incite targeted individuals to be persuaded unconsciously with what the persuader presents to them. In this it is like drowsiness that brings humans gradually to sleep.

Bringing gradually in persuasion requires that the persuaders have profound experience and ability to pose clever questions that enable them to get replies and information from the persuadee that confirm the subject of persuasion and make the persuadee unable to do anything else other than to be persuaded.

The manner of bringing gradually is widely used in persuading convicted persons to confess their offenses and crimes. It is also used by companies when marketing their products, as when internet users are brought gradually to visit websites claimed to be of a company or organization that would help them achieve goals, and then to take them to other sites.⁴³

In the glorious Koran, bringing gradually in persuasion is referred to several times, of which is when Prophet Joseph (pbuh) brought his brothers gradually to admit stealing the king's beaker, and that he had the right to take them in custody. Allah (HBG) says, ﴿At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup into his brother's saddle-bag. Then shouted out a crier: "O ye (in) the caravan! behold! ye are thieves, without doubt!" . They said, turning towards them: "What is it that ye miss?". They said: "We miss the great beaker of the king; for him who produces it, is (the reward of) a camel load; I will be bound by it." . (The brothers) said: "By Allah. Well ye know that we came not to make mischief in the land, and we are no thieves!" . (The Egyptians) said: "What then shall be the penalty of this, if ye are (proved) to have lied?" . They said: "The penalty should be that he in whose saddle-bag it is found, should be held (as bondman) to atone for the (crime). Thus it is we punish the wrong- doers!" . So he began (the search) with their baggage, before (he came to) the baggage of his brother:﴾⁴⁴

Allah (HBG) also brings gradually those who reject His truth and signs of Allah (HBG), by giving them blessings and means of living and offspring in abundance so they feel happy about what they have, and think that they got everything, and then unexpectedly He punishes them for their sins. This has been indicated in the glorious Koran, Allah (HBG) says, ﴿Those who reject Our signs, We

shall gradually visit with punishment, in ways they perceive not;»⁴⁵ which means that Allah (HBG) brings gradually the unbelievers and gives him/her all they want until they feel safe. Prophet Mohammed (pbuh) says, "If you see Allah giving blessings to a person while he/she persists in sin, then know ye that it is bringing gradually"⁴⁶

Persuasion by Contrast

The concept of contrast refers to bringing two different products or persons side by side in one place and time, or displaying two different subjects, things, or ideas at the same time to enable the persuadees to see and realize easily and without much thinking the differences, contradictions, or disagreement between them. This method of persuasion helps the persuadees see the advantages and disadvantages of something and its opposite in a way that one seems to have merits and achieves benefits, while the other has negative effects that must be avoided.⁴⁷ For example, if a persuader wanted to persuade someone that the man in front of him/her is short, he/she has to let at that moment another man who is taller to stand beside him, but if he/she wanted to persuade someone to buy house X instead of Y, he/she has to compare between the two houses, and show the advantages of buying X and those of buying Y, or the disadvantages of buying X or Y.

Defining differences, distinctive features, or peculiarities, is imperative in persuasion, and requires that persuaders define very accurately and directly for persuadees the aspects of an idea or product that distinguish that idea or product from other ideas or products in a way as to make the features present and

evident to persuadees even if they were not persuaded the first time.

The glorious Koran used contrast widely in persuasion, as shown in many verses such as when Allah (HBG) says, «Allah sets forth (another) Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands Justice, and is on a Straight Way?»⁴⁸ He also says, «The Unbelievers will be led to Hell in crowd: until, when they arrive, there, its gates will be opened. And its keepers will say, "Did not apostles come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of This Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!" (To them) will be said: "Enter ye the gates of Hell, to dwell therein: and evil is (this) Abode of the Arrogant!" And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its keepers will say: "Peace be upon you! well have ye done! enter ye here, to dwell therein."»⁴⁹ These verses show that Allah (HBG) persuades people to believe and follow His Law by contrasting between those who are escorted to heaven and those who are driven to hell. Those who go to heaven would be guided into the mercy of Allah (HBG), while those who go to hell would be driven with humiliation, and promise of torture.

Persuasion by Seeking Others' Support

Some persuaders resort to seek help of other persons to persuade targeted individuals, particularly when those have good relationship with persuadees. It is preferred that persuaders seek support without the persuadees' awareness in order to make stronger their influence or

effectiveness. The persons who are sought to help represent the social proofing submitted for persuadees.

Persuasion by Friendship

Friendship values confirm that individuals tend to do easily and quickly what their friends request of them, in a move to express the solid friendship and mutual trust. They are usually persuaded with ideas presented to them by their friends, because individuals do not expect that their friends would be deceiving them or trying to hurt them when they submit a subject of persuasion.

Some persuaders resort to establish a friendship with targeted persuadees, and reach the level of mutual trust between them, making them perceives that they are friends who seek to side with them, and work for their advantages through the subject of persuasion.

This method of persuasion requires that persuaders know very well how to make friends. If they were unable to do so because it is difficult for some individuals, they must never irritate the persuadees by their behavior or subject of persuasion, even when the persuadees reject being persuaded, in order to avoid troubles caused by enmity or hatred. The Arab poet says,

When I forgave and did not feel malice against anyone
I release myself from the burden of enmities.

Persuasion by Exchanging Secrets

Persuasion could be achieved by means of exchanging or sharing of secrets, since most individuals wish to know about others, especially those with whom

they hold a relationship. They mostly do that out of curiosity to express good feelings towards others, and with the desire to enhance relationship and trust among themselves. They find the exchange of secrets as a way to establish a relationship that helps individuals to be persuaded.

Exchanging secrets is obviously an effective way of persuading females in particular, whose wish and curiosity to know the secrets of others incite them to be persuaded with all secrets revealed to them. The following are some phrases that could be used to evoke the persuadees' desire to hear secrets, and excite them to know about others and be persuaded:

- “Perhaps I should not tell what I'm going to say now, because I must not tell you, but my trust in you obliges me to let you know this secret...”
- “Can you promise not to tell anybody about what I'm going to tell you...” or “you should promise me not to tell others what I'm telling you...”
- “Nobody is supposed to know what I'm going to tell you, but you should know because I trust you...”
- “I'm not supposed to tell anybody about the subject I'm going to tell you, but I can't resist telling you alone about it...”

Persuasion by Depicting the Future

Persuaders depict in details what will be going on when the targeted persuadees would be persuaded, or when they reject persuasion. The more realistic, accurate, and exciting the depiction is, the more it would help to create a desire in the persuadee to be persuaded, and

effect change in behavior, ideas, and needs according to the persuader's wish.

This method of persuasion is used in the glorious Koran when Allah (HBG) gives a bright and exciting picture of heaven, in a way as to make people desire and long for it, for its rivers, palaces, food, drink, houses, clothes, and furnishings. He shows how people there will be with radiant faces looking with satisfaction and gratitude to their God. All that description is meant to persuade individuals to believe and do good in life in order to go to that nice heaven in the afterlife. Allah (HBG) says, ﴿And the shades of the (Garden) will come low over them, and the bunches (of fruit), there, will hang low in humility. And amongst them will be passed round vessels of silver and goblets of crystal,- Crystal-clear, made of silver: they will determine the measure thereof (according to their wishes). And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil [ginger],- A fountain there, called Salsabil. And round about them will (serve) youths of perpetual (freshness): If thou seest them, thou wouldst think them scattered Pearls. And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent.﴾⁵⁰

On the other hand, the glorious Koran in other verses gives a dreadful description of hell-fire to depict how things would be for the disbelievers who will be driven in groups to hell, in order to persuade individuals to avoid all that may lead to hell. Allah (HBG) says, ﴿As to those who are rebellious and wicked, their abode will be the Fire: every time they wish to get away therefrom, they will be forced thereinto, and it will be said to them: "Taste ye the Penalty of the Fire, the which ye were wont to reject as false."﴾⁵¹

Persuaders, when they notice that the targeted individuals began to be persuaded, have to assist them to carry out what they have been persuaded with, by implementing the following ways of visualizing the future:⁵²

- Give a realistic and impressive description showing the bright and positive aspects that result from persuasion.
- Give a realistic and exact description, in a moving language, showing the negative things that issue from their persuasion with undesirable behavior.

Persuasion by Mitigation

Mitigation is to make the weight of undesirable reality or truth less painful. Mitigation is implemented in persuading targeted individuals, when they make the burden of the subject of persuasion easier to endure either directly or indirectly by commissioning others to do this job, and sometimes by minimizing the importance of the negative effects that result from persuasion.

Persuadees may themselves undertake the mitigation of the subject of persuasion, particularly when that subject is imposed by reality and out of one's control. This is emphasized by the Arab poetess who tried to lessen the severe effect of bereavement when her brother was killed in battle, and to persuade herself that she is not the only human to lose a dear one, she says,

O father of Hassan, would that my joy and glee
Be in the grave, and in it they stay?
Where it not for the many mourners around me,
Bewailing their brothers I would've killed myself.

This method was used by Iraq's former president, Saddam Hussein (1979 – 2003) whenever the Iraqi army withdrew during the Iraq-Iran war (1980 – 1988), to persuade the Iraqis and others to accept the situation, the losses, and defeat, saying, "Withdrawal of from the position of power", he also said "How delightful victory is by the help of Allah" when he was forced by the Coalition of the Gulf War to withdraw from Kuwait in 1991.

Persuading Women is not an Easy Thing

Recently a "Husband Shopping Centre" opened in Dallas, where women could go to choose a husband from among many men. It was laid out in five floors, with the men increasing in positive attributes as you ascended. The only rule was, once you opened the door to any floor, you HAD to choose a man from that floor; If you went up a floor, you couldn't go back down except to leave the place, never to return.

A couple of girlfriends went to the shopping centre to find some husbands... First floor The door had a sign saying, "These men have jobs and love kids." The women read the sign and said, "Well, that's better than not having a job, or not loving kids, but I wonder what's further up?" So up they went.

Second floor

The sign read, "These men have high paying jobs, love kids, and are extremely good looking." Hmmm, said the ladies. But, I wonder what's further up?

Third floor

This sign read, "These men have high paying jobs, are extremely good looking, love kids and help with the housework." Wow! Said the women. Very tempting, BUT, there's more further up! And up they went.

Fourth floor This door had a sign saying "These men have high paying jobs, love kids, are extremely good looking, help with the housework, and have a strong romantic streak." Oh, mercy me. But just think! What must be awaiting us further on! So up to the fifth floor they went.

Fifth floor

The sign on that door said, "This floor is empty and exists only to prove that women are impossible to please"

<http://www.owensworld.com/jokes/read-99.htm>



Persuasion by Facilitating

The concept of facilitation refers to the act of assisting or making easier the progress or improvement of something so that things would not be a burden on the body or mind. To use the method of facilitating things in persuasion requires that persuaders put the persuadees' commitments to the minimum, and would not demand more than they can bear or tolerate. This confirms that persuaders should follow the easiest ways in persuasion but without flattering or adulation and not against what is right or straight.

The main purpose of facilitation is to arouse people's interest in the subject of persuasion and incite them to be persuaded. Examples of facilitation could be that when customers are to be persuaded to buy a specific product, the producer or marketing agent may lower the price, sell in installments, make free delivery or free or low-price maintenance and training, or return the damaged goods. In management, persuading employees to follow the instructions is achieved by making their commitments towards it within the limits of their possibilities and abilities to do things.

Allah (HBG) has necessitates facilitation, He says in the glorious Koran, «Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.»⁵³ In his sayings, Prophet Mohammed (pbuh) also emphasized the importance of facilitation as when he says, "Religion is easiness, no one ever disputes it but it overcomes him," and he says,

“Allah did not send me to force or to be rigid, but He sent me to instruct and facilitate.” He also says, “I entered the Ka’aba wishing I wouldn’t have done that, for I’m afraid I would make my nation weary after me.” When he would be given the choice between two things he would choose the easier unless it be wrong.⁵⁴

A man once came in panic to Prophet Mohammed (pbuh) telling him that he will be burned in Hell-fire because he had intercourse with his wife during a Ramadan day, while fasting, and he wanted to repent this forbidden act. Prophet Mohammed (pbuh) told him that according to the textual ruling he should liberate a slave, if he did not have a slave he has to fast two consecutive months, if he cannot he has to feed sixty impoverished persons. The man told the Prophet (pbuh) that he could not do any of these things. Then Prophet Mohammed (pbuh) took a measure of dates and told him to give that in charity to the poorest man in town, to which the man replied that there was no man poorer than himself. Prophet Mohammed (pbuh) then gave it to him telling him that he can take that to his family.

This shows that the Prophet (pbuh) took into consideration the facts about the situation of that man and made the matter easy for him to repent. In this regard Prophet Mohammed (pbuh) used to tell the people, "make things easy not difficult, and appeal and do not repel."⁵⁵

Facilitation in Islam is based on these principles:

- Facilitation should be proven in the Koran and Tradition of Prophet Mohammed (pbuh) in order for Muslims to make use of it. Facilitation should not be according to one's wishing, liking,

disliking, or desiring. It also should not be the result of pressure of current general conditions.

- Facilitation should not overstep the textual rulings that recommend facilitation, thus it is not allowed to go too far more or too far less facilitation in quantity or manner. For example, it is not right to say that the hardship of war would allow soldiers not to perform, or to postpone performing, prayers. However, the more one is really committed to legal text and ruling, the more facilitation is significant.
- Facilitation should not contradict the rulings of the Koran and Tradition, there should not be any independent reasoning of textual rulings, because the Koran and the Tradition are the main source of Islam, and all evidences and legal rulings stem from them, so if any inconsistency between them takes place, textual rulings should be relied on.
- Facilitation should be restricted to the purpose of Law, because Islamic law aims at achieving the interests of individuals. Making things easy for individuals must start from Law and be committed to its restrictions. Therefore facilitation must not be determined by the mind alone, but must be to preserve an aim of Law; if it contradicts Law then it is not facilitation.

Chapter Ten

COST OF PERSUASION



ersuasion processes result in cost of persuading, cost of being persuaded, and cost of resisting persuasion. The enormity of each of those costs varies from one persuasion process to another according to a set of variables related to the subject, the parties, and circumstances of persuasion. Facts reveal that all persuaders have endured some cost for persuading others, and the persuadees must have as well endured a cost for being persuaded or for resisting persuasion.

This so far confirms that persuadees as well as persuaders have to make an accurate and objective cost-benefit analysis of persuasion in order to know the possible advantages, sacrifices, and costs of persuasion, and determine whether they can pay that cost or endure the trouble of persuasion, which could sometimes be very heavy and above their psychological, financial, and moral capacities and possibilities.

Cost of Persuasion

The cost of persuasion includes all the troubles and sacrifices, whether financial, material, or emotional that persuaders undergo, added to the time, efforts and other possibilities employed for the achievement of goals of persuasion. Besides, there could often be physical harm, emotional suffering, persecution, or banishment that persuaders may encounter, and which may also involve

persons related to them, because of persuading others to agree to their views or ideas.

Records confirm that change agents in communities all through human history have suffered ample costs of persuasion to win others and persuade them to accept their ideas. The cost often went beyond material losses and physical harm, and some of them sacrificed their own lives as well for their persuasive missions, especially when they were persuading others to agree to new ideologies or scientific facts that surpass human perception, and clash with their conventions. They also faced violent resistance from ruthless opponents and militants, who unquestionably adhered to their views and traditions, even if they knew they were wrong. The glorious Koran tells that most of Allah's (HBG) prophets and messengers had lost abundantly while they were striving to persuade their nations with their messages, Allah (HBG) says, «Is it that whenever there comes to you a Messenger with what ye yourselves desire not, ye are puffed up with pride? Some ye called impostors, and others ye slay!»¹

Increase of Cost of Persuasion

At present, the cost of persuasion has become ample. This could be detected through the increase of the costs of promotion paid by commercial organizations in the aim of persuading customers to purchase products they produce or sell. Likewise is the increase of the cost of election campaigns paid by candidates in the aim of persuading voters to vote for them.

The cost of persuasion has conspicuously increased all over the world in the present time, with the heave of competition among producers and dealers, as well as the

spreading of trade on a large scale. An example of costs of promotion is the allocation of \$300 million by Microsoft to persuade users of computers to use Windows Vista instead of Windows XP.

Growing competition in promoting ideologies and candidates to assume political and parliamentary positions in electioneering has also led to rising costs of persuasion. For instance, \$32 millions were funded for presidential electioneering in the USA in 2008, to persuade voters to vote for democrat candidate Barack Obama.²

There would be no objection to the rising cost of persuasion when that cost would be paid to clarify and explain facts for persuadees, and help them have independent opinions or get products in proper qualities and quantities. Actually, however, the cost of persuasion, especially in backward countries, is paid to mislead the targeted individuals and persuade them with inappropriate thoughts, bad products, or very incompetent candidates.³

It is noticeable that the cost of persuasion and of being persuaded is also high in political/social systems that restrict the individuals' freedom of choice because they impose severe penalties, even extermination, on the parties of persuasion if the subject of persuasion were about opposing ideologies. The penalties may not only fall on the persuaders and /or persuadees, but also on other individuals related to them. As a result, the persuaders would not dare to persuade others to accept thoughts that contradict the political ideologies of the regime, and the persuadees also would not have the

courage to be persuaded by them, because both find themselves unable to endure the cost of persuasion.

In fact, there were many individuals throughout human history who were persuaded but later drew back not because they discovered the inaccuracy of the subject of persuasion, but because they were unable to endure the cost they had to suffer if they insisted on believing in those subjects and committed themselves to their convictions. One such drawing back was that of Galileo who was forced to renounce his idea of the roundness of the earth when the Church indicted him for heresy. On the other hand, there were people who endured heavy sacrifices because of their insistence to hold their convictions.

In short, recording the names of those who paid high costs for persuading or for being persuaded with humanistic concepts, had started from the first beginning of human existence on earth, and humanity will keep adding names to the list until the end. Those have liberally sacrificed a great deal and thus deserve to be a guiding light for those who decide to go on in their mission, so that they would not fear the enemy or the tyrants, to whom they boldly say, “so decree whatever you desire to decree: for you can only decree touching the life of this world. You are mortal, and we are also mortals, but the difference is that the curse of history and forthcoming generations will follow you, while we will be immortalized in human memory.”

It is impossible to mention or count the names of martyrs of persuasion, and anyone who tries to do so will

fall in a grave mistake or stand away from truth. However, referring to this fact is imperative for supporting those who persuade others with humanistic concepts, as well as those who would be persuaded.

Retrieval of Cost of Persuasion

In certain cases, the persuader is able to retrieve the costs of persuasion they endure. An example of that is what the commercial organizations do when they indirectly get back the costs of persuading customers to purchase their products through advertising. This is achieved by adding the cost of advertising to the total price of the products that the customers would pay for them.

Cost of Being Persuaded

The cost of being persuaded includes all sacrifices – financial, material, emotional, or physical – that persuadees suffer, alone or with other related people, owing to their being persuaded to believe in ideas presented to them, particularly when those ideas are politically prohibited in their societies, or in opposition to the preconceptions or inherited morals and habits of the groups they belong to. The cost, though, may be the amounts of money paid by persuadees for products they would obtain after being persuaded.

Cost of Persuasion Resistance

This comprises all the damages, whether financial or immaterial, that hit the persuader and/or persuadee because of the persuadee's resistance to the subject of persuasion, for personal reasons or otherwise.

The cost of persuasion resistance varies in its magnitude according to the targeted individuals' determination to resist being persuaded. An example of this is the individuals who resist being persuaded with the ideologies of the authorities in their countries. They face dismissal from work and imprisonment, in addition to resulting troubles that face them and their families. Some even pay their lives, as well as the lives of their relations. This usually happens in tyrannical systems.

Persuaders also endure heavy financial and immaterial damages due to persuadees' resistance, as for example those who lose the opportunity to get the expected profits from products they are marketing because the targeted individuals reject being persuaded to obtain those products. They may lose the face value of the products, and be exposed to bankruptcy and loss of the goodwill of the trade.

The damages resulting from persuasion resistance may directly or indirectly affect other parties related to persuaders and/or persuadees. For example, children may endure the cost of their parents' separation or divorce because the mother perhaps rejects to be persuaded with the ideas of the father, or vice versa, in addition to the negative effects divorce has on the children's health, morale, behavior, attitudes, and manner of dealing with situations.

Cost of Persuasion and Persuadee's Attitude

Cost of persuasion is high when there would be no relationship between persuader and persuadee, and it increases when the persuadee is hostile to persuader. Yet,

the cost tends to be less if the relationship between them is that of friendship and mutual trust.⁴

Similarly, the cost tends to rise when the persuadee is unacquainted with the subject matter of persuasion or rejects it, and it becomes less when he/she has enough understanding of the subject that would incite him/her to accept persuasion.

Elements of Cost of Persuasion

The elements of the cost of persuasion comprise all the financial expenditure and other sacrifices endured by the persuader once he/she begins to think of launching persuasion. They include the following:

- Cost of preparing and communicating the persuasive message.
- Cost of technology used in persuasion.
- Cost of mediators asked for assistance in persuasion.
- Cost of preparing persuadees to accept the messages directed to them, of hospitality, incentives, and rewards presented to them, as well as the concessions, financial or otherwise, made to incite them to be persuaded.
- Cost of confronting persuasion resistance.
- Cost of propaganda and advertisement to promote ideologies, behaviour, and/or products in the aim of inciting persuadees to be persuaded. It is worth mentioning that in the present time the cost of advertisement makes about 60% to 80% of the total price paid by customers for products they obtain.
- Cost of the emotional and physical sacrifices endured by persuader, such as imprisonment, penalties of torture and death, banishment,

extermination, and the loss of property and relations, and other sacrifices.

- Cost of the damages imposed on individuals connected to the persuaders.

In addition, other aspects of the cost are included in electioneering, as for example the amounts paid to persuade voters – or perhaps to mislead them as happens in most countries particularly the backward ones – to vote for candidates. The following are the chief aspects of cost of persuasion in such cases:⁵

- Cost of hiring persons paid to accompany the convoy of candidates, resound mottos in their favour, and incite individuals to vote.
- Amounts paid to hire cars supplied with amplifiers, posters, photos, and signs.
- Amounts paid for the vote mongers who buy votes of too many people for a certain candidate. Those mongers are usually paid abundantly according to constituencies and rivalry among candidates
- Cash amounts paid to some candidates to persuade them to withdraw from the elections, since not all candidates would be elected. That is, a candidate is to be paid by some other powerful ones in order to quit. In contrast, others may be paid to put up just to minimize the votes some other candidates may obtain.
- Cost of bribing those who take charge of constituencies to defraud the elections.

- Amounts paid to the media to misinform the voters.
- Cost of banquets a candidate may hold, and presents offered, to targeted individuals to persuade them to vote for the candidate.

Factors Affecting the Cost of Persuasion

The cost of persuasion depends on several factors, most important of which are the nature of persuasion subject, extent of persuadees' inclination to accept persuasion, intensity of persuasion resistance, number and geographical distribution of persuadees, as well as other factors that the readers could add to this list. The factors would be as follows:

- Nature of the issue of persuasion: the subject-matters of persuasion vary in terms of magnitude and importance. Some subjects are straightforward and are accepted easily by persuadees, and therefore the cost of persuading targeted individuals with them is low compared to the cost of persuading them to accept subjects that aim at effecting vital changes in their thoughts and behaviour. For instance, it is easy to persuade someone to rise early in the morning and go to work in time, or to change the restaurant in which he/she dines. Conversely, it costs a great deal of efforts and losses, and may necessitate great sacrifices in certain times, to persuade others to change their conceptions and beliefs and to accept new ideologies.
- Number of intended persuadees: the cost of persuasion is often high when the number of persuadees is large and they are scattered on vast and

various areas, compared to the cost of persuading a limited number of individuals living in a small area.

- Intensity of persuasion resistance: the more intense is resistance to persuasion, and the stronger the persuadee's adherence to thoughts and beliefs is, the more likely the cost is to rise, and vice versa.
- Competition among persuaders: this has great effect on the cost of persuasion. If competition is powerful, the cost is high. Therefore, companies pay high costs to persuade their customers with their products and incite them to obtain them, particularly when there is high competition in marketing products, and companies launch wide-ranging and successful commercials and publicity campaigns.
- Nature of techniques employed in persuasion: the use of developed techniques in persuasion result in the rise of the cost of persuasion, while simple techniques make the cost less.

The cost of persuasion in electioneering is effected by other factors as follows:

- Location of electorate, whether in the big cities or small towns, because the cost of persuading voters to elect a certain candidate in rural areas and small towns, where social relationships prevail, is less than that in the big cities, where the requirements of the campaign are greater.
- Number of competitors, opponents, and contenders determines the cost of persuasion. Accordingly, the more rivals a candidate has the more he/she has to endure to beat off those rivals, especially when they are influential and powerful,

while the cost drops off when the rival is an ordinary person, a former member of parliament, or has put up for previous elections.

- Influence – social, political, economic, or other sources of power – of a candidate within or outside the constituency, and whether a candidate has put up for previous elections or not. This factor determines the cost of persuasion, since the influential and the previous candidates do not need a large-scale electioneering, which means less cost than that endured by other candidates.
- Achievements made by previously elected candidates also determine how much they are to endure for the elections. The candidates who have previously made reforms and improvements do not have to pay more to persuade voters to elect them, while those who have no achievements should endure the cost of persuading the voters.

Examples of Cost of Persuasion

The glorious Koran confirms that the prophets and messengers Allah (HBG) sent to persuade people to believe in their messages endured grievous costs. The following are examples of the costs endured by the prophets of Inflexible Purpose, Noah, Ibrahim, Moses, Jesus, and Mohammed (pbut).

Cost of Noah's (PBUH) Persuasion

- ❖ His people disputed with him and rejected him strongly, Allah (HBG) says in the glorious Koran, ﴿They said: "O Noah! thou hast disputed with us, and (much) hast thou prolonged the dispute with us: now bring

upon us what thou threatenest us with, if thou speakest the truth!?"⁶

- ❖ They threatened to stone him to death, ﴿They said: "If thou desist not, O Noah! thou shalt be stoned (to death).">7
- ❖ They said he was possessed and drove him out, ﴿Before them the People of Noah rejected (their apostle): they rejected Our servant, and said, "Here is one possessed!", and he was driven out.﴾⁸
- ❖ They thought he was wandering in mind, ﴿The leaders of his people said: "Ah! we see thee evidently wandering (in mind).">9
- ❖ They derided him and said cynically, "O Noah you became a carpenter while once you were a prophet", Allah (HBG) says, ﴿Forthwith he (starts) constructing the Ark: Every time that the chiefs of his people passed by him, they threw ridicule on him. He said: "If ye ridicule us now, we (in our turn) can look down on you with ridicule likewise!﴾¹⁰
- ❖ He lost his wife and son when they did not believe in him, but Allah's (HBG) mercy willed that he would not see his son drowning when the waves came between them.¹¹
- ❖ He endured the financing and hard work of constructing the ark alone, ﴿But construct an Ark under Our eyes and Our inspiration﴾¹²

Cost of Prophet Ibrahim's (PBUH) Persuasion

- ❖ He suffered from his father's rejection to believe in the message of Allah (HBG).
- ❖ His father threatened to stone and slay him, and drive him out.
- ❖ He was grieved by his people's rejection to believe.

- ❖ His people threatened him and set a huge fire to burn him, ﴿They said, "Burn him and protect your gods, If ye do (anything at all)!"﴾¹³
- ❖ He endured the hardship of traveling very long and difficult journeys when he left with his wife and nephew from Mesopotamia to the Levant, in the hope of persuading people there to believe, but soon there was famine and life was hard for him, so he left for Egypt, which he again left because of its unjust king. Later he settled in Palestine, and moved between Palestine and Mecca.

Cost of Prophet Moses' (PBUH) Persuasion

- ❖ He and his brother Aaron were accused by Pharaoh and his nation of becoming magicians, ﴿They said: "These two are certainly (expert) magicians: their object is to drive you out from your land with their magic, and to do away with your most cherished institutions.﴾¹⁴
- ❖ Pharaoh threatened to imprison him, a sentence imposed by the tyrants when they lack evidences, proof, or logic, ﴿(Pharaoh) said: "If thou dost put forward any god other than me, I will certainly put thee in prison!"﴾¹⁵
- ❖ Pharaoh and his nation derided him, ﴿But when he came to them with Our Signs, behold they ridiculed them.﴾¹⁶
- ❖ He was grieved to find that his people started to get tired of him because they thought he did not save them from the tyranny of Pharaoh, ﴿They said: "We have had (nothing but) trouble, both before and after thou camest to us.﴾¹⁷

- ❖ Pharaoh and his assembly conspired to murder him, ﴿Said Pharaoh: "Leave me to slay Moses; and let him call on his Lord! What I fear is lest he should change your religion, or lest he should cause mischief to appear in the land!"﴾¹⁸
- ❖ He was distressed when his people hurt him by their disobedience, ﴿And remember, Moses said to his people: "O my people! why do ye vex and insult me, though ye know that I am the apostle of Allah (sent) to you?" Then when they went wrong, Allah let their hearts go wrong. For Allah guides not those who are rebellious transgressors.﴾¹⁹
- ❖ He suffered from his people's ignorance and unreasonableness when they demanded to have a god to worship like the pagan gods, instead of being grateful to Allah (HBG) who saved them from Pharaoh and his tyranny, and showed them the right path to salvation, ﴿We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols they had. They said: "O Moses! fashion for us a god like unto the gods they have." He said: "Surely ye are a people without knowledge.﴾²⁰
- ❖ He suffered a great deal when, in his absence, they followed the Samaritan who misled them and made them worship the golden calf, ﴿So Moses returned to his people in a state of indignation and sorrow. He said: "O my people! did not your Lord make a handsome promise to you? Did then the promise seem to you long (in coming)? Or did ye desire that Wrath should descend from your Lord on you, and so ye broke your promise to me?"﴾²¹
- ❖ His was betrayed by his people when they refused to fight the Pagans in Jerusalem, ﴿They said: "O Moses! while they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit here (and watch).﴾²²

- ❖ He suffered from his people's rudeness when they say, "Beseech on our behalf Thy Lord" instead of saying "Our Lord" as if they were not honored by having Allah (HBG) as their God. He also suffered from their stubbornness and procrastination.²³

Cost of Prophet Jesus' (PBUH) Persuasion

- The disciples asked of him impossible evidences, ﴿Behold! the disciples, said: "O Jesus the son of Mary! can thy Lord send down to us a table set (with viands) from heaven?" Said Jesus: "Fear Allah, if ye have faith." They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle."﴾²⁴
- His nation conspired against him and wanted to exterminate him, but Allah (HBG) saved him and raised him up to heaven, ﴿That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah.:- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:- * Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise;:-﴾²⁵

Cost of Prophet Mohammed's (PBUH) Persuasion

Prophet Mohammed (pbuh) encountered many difficulties and suffered greatly while he was persuading his nation to believe in Islam, especially when his own tribe, Quarish, rejected his message and announced hostility to him. Nevertheless he persisted and then went to a nearby town, Al-Ta'if, in the hope of finding others who would believe in him, but instead they hurt and insulted him and threw stones at him until his feet were

injured and so he went back to Mecca and continued his persuasion persistently with strong faith that Allah (HBG) would support him. The following are some of the costs he endured while persuading people with the message of Islam:

- ❖ The polytheists derided, insulted, and reviled him, and rejected his persuasion saying he was a poet possessed, he learned the Koran from foreign teachers, or he was false sorcerer. Allah (HBG) says in the glorious Koran, ﴿We know indeed the grief which their words do cause thee: It is not thee they reject: it is the signs of Allah, which the wicked contemn.﴾²⁶ He also says, ﴿And say: "What! shall we give up our gods for the sake of a Poet possessed?"﴾²⁷ and, ﴿We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear.﴾²⁸
- ❖ They wanted to murder him many times, and they hit him, put thorns in his way, and threw stones at him.
- ❖ They made him suffer and grieve when they began to hurt and torture anyone of them who believed in his message.
- ❖ His tribe, Quraish, imposed a boycott on the Muslims and on the descendants of Hashim and of Abdul-Muttalib, the Prophet's (pbuh) grandfathers, (bani Hashim and bani Abdul-Muttalib). They forbade anyone of them to deal with the Muslims in buying or selling, or marrying of their sons or daughters, and no one should even talk to them or sit with them, unless they hand over the Prophet (pbuh) to Quraish.

- ❖ He was grieved because of the untrue Muslims, or the Hypocrites, who announced their faith but who did not truly believe in him. Allah (HBG) says in the glorious Koran, ﴿O Messenger. let not those grieve thee, who race each other into unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no faith;﴾²⁹
- ❖ He went to Al-Ta'if, a town south of Mecca, but its people were not persuaded with his message and they hurt him.
- ❖ He was forced to migrate out of Mecca and leave his possessions and company.
- ❖ He was fought and forced to fight and enter wars that wreaked the Muslims with great losses.
- ❖ He was forced to acquiesce to the terms of Quraish when he sought peace with them and signed the Treaty of Al-Hudaybiya.
- ❖ He was very depressed when he sent the Muslim delegations to Abyssinia, but the polytheists sent their deputies to abet the Abyssinian king to kill them.

Examples of the Cost of Being Persuaded

So many individuals throughout human history endured, suffered, and sacrificed greatly due to their being persuaded with new thoughts and beliefs that were contrary to what they had been accustomed to in their communities. Some had been punished and tortured, and the penalties touched other people who were related to them in one way or another. Examples are too many, but only few are to be mentioned here. The first of those sacrifices was that endured by Adam (pbuh) and Eve when they were persuaded by Satan to eat of the

forbidden tree. This has been indicated in the glorious Koran as Allah (HBG) says, ﴿Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We said: "Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time."﴾³⁰

Another example was the suffering of the sorcerers of Pharaoh when they were persuaded with the message of Prophet Moses (pbuh) and disobeyed Pharaoh. They suffered from his threats and penalties, Allah (HBG) says in the glorious Koran, ﴿(Pharaoh) said: "Believe ye in Him before I give you permission? Surely this must be your leader, who has taught you magic! be sure I will cut off your hands and feet on opposite sides, and I will have you crucified on trunks of palm-trees: so shall ye know for certain, which of us can give the more severe and the more lasting punishment!"﴾³¹

The other example was the suffering of those who were persuaded by Prophet Mohammed (pbuh) to believe in his message. They were forced to leave their homes and properties, as well as families, and sought refuge in Yethrib (Medina), in addition to the harm and battles they endured from Quraish. Allah (HBG) says in the glorious Koran, ﴿(They are) those who have been expelled from their homes in defiance of right,- (for no cause) except that they say, "our Lord is Allah.﴾³²

Minimizing the Cost of Persuasion

The possibilities of both persuaders and persuadees are limited no matter what they be. They have, therefore, to rationalize employing those possibilities, and limit expenditure to important activities that help achieve their goals directly and efficiently, in order to put the cost of


persuasion to the minimum as much as possible without affecting the desired goals.

The parties of persuasion should take utmost care if they anticipate any negative consequences of persuasion that may extend to their lives and relationships, so that they would not lose greatly, as when under oppressive regimes persuaders and persuadees suffer such costs and sacrifices, because those regimes resolve to exterminate persuaders as well as persuadees when they carry thoughts and behaviour that go contrary to their ideologies. In such cases, persuaders have to utilize various techniques of self-defence, which may require that they halt persuasion, postpone it, or follow methods of undisclosed persuasion, so that they ward off any harm, according to the rule that every human must guard against dangerous situations, and wait for the proper time to declare persuasion, as the man of Pharaoh's people concealed his faith in Prophet Moses (pbuh) until he found the right opportunity to declare his thoughts, when he found that he must do that in defense of Prophet Moses (pbuh). Allah (HBG) says in the glorious Koran, ﴿A believer, a man from among the people of Pharaoh, who had concealed his faith, said: "Will ye slay a man because he says, 'My Lord is Allah?'- when he has indeed come to you with Clear (Signs) from your Lord? and if he be a liar, on him is (the sin of) his lie: but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: Truly Allah guides not one who transgresses and lies!﴾³³

Chapter Eleven

FORESTALLING PERSUASION RESISTANCE

*First they ignore you.
Then they laugh at you.
Then they fight you.
Then you win.*
Mahatma Gandhi

 **NOT** all persuasion messages are welcomed by the persuadees, for some are disregarded, and some rejected, not because they are unsuccessful, but even the most successful persuasive messages are sometimes opposed by persuadees.

Although persuasion resistance is not a pleasing thing, it is also not improbable at all times, and not an inconvenience either, but it is a right that persuadees should have, that is no less powerful or genuine than that of persuaders when they persuade others to change ideas, thoughts, behavior, or needs.

All must allow individuals targeted by persuasion to observe their right in resisting persuasion without restraint, but within the limits that prevent encroaching upon the rights and freedom of others, causing harm to other individuals, or delaying the progress of community. This should be according to the rule that says, “I listen to you and pay attention to your thoughts and attitudes, especially when I disagree with you and when you resist my persuasion.”

Persuasion resistance defines the type of people who resist, according to their willingness to change their conceptions and attitudes, since some could be persuaded to change their thoughts or outlooks easily due to their open-mindedness and will to change, and some cannot be persuaded to change. Other types fall between those two groups according to the vehemence of their resistance to persuasion.¹

Persuasion resistance goes back to ancient times at the beginning of human existence. When Allah (HBG) was to create a human being, he told His angels about that but the angels first rejected the idea. Yet, He was able to convince them later, except Satan who resisted persuasion. Allah (HBG) says in the glorious Koran, ﴿And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith.﴾²

The glorious Koran reveals that all Allah's (HBG) prophets and messengers encountered strong resistance when they were trying to persuade their people to believe in their messages. They, nevertheless, continued in their persuasion in spite of all difficulty. Similarly, records show that many change agents in various scientific, social, or political concerns throughout history have also faced resistance, but some of them went on in their persuasive acts no matter how strong resistance was.

Most of those who succeeded in their persuasive undertaking throughout history did not get victory easily as a reward or a gift for their efforts, no matter how able and clever they were. They snatched victory and won

with their competence and persistence to achieve success although everything around them was unpromising and portended failure. They suffered and sacrificed, even themselves in most cases, which is the utmost of sacrifices, in order to persuade others to accept change.

Persuaders should not in any case ignore resistance to their persuasion, no matter how tough it is, and whatever the source is or the reason behind it, but they have to diagnose and analyze it so accurately and objectively, and deal with it carefully and sensibly. This should be done in the light of the reasons and goals of resistance, as well as the type of people who resist persuasion, to define their motives, power, possibilities, and supporters. The aim of all that is to make ready to forestall resistance, contain it, restrain it, or abort and eliminate it at its beginning as much as possible, in order for persuasion to take its course to the end, particularly when the subject of persuasion is good for individuals and community.

Symptoms of Persuasion Resistance

Persuaders have to be so sharp as to the symptoms or signs of persuasion resistance, through observing all words, gestures, and movements of targeted individuals prior to the beginning of persuasion, or at its beginning. They have to analyze those signs and measure their dimensions in order to be able to know directly or indirectly whether the persuadees would accept persuasion or reject and prepare to resist it. In view of that, persuaders have to define what they should do to achieve the goals of persuasion. In this they are like the physicians who make tests and take X-rays along with the

symptoms they observe before they treat the illness. They are also like many animals and birds, which feel the coming of disasters before they take place as the seagull that smells tempests and leaves the place to be safe before they approach.

The glorious Koran refers to examples of the symptoms of persuasion resistance, as when Allah (HBG) says of the people of Prophet Noah (pbuh), ﴿"And every time I have called to them, that Thou mightest forgive them, they have (only) thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance.﴾³ The following are some of the symptoms or indications of resistance that individuals targeted by persuasion may show:

- Disregard or neglect the persuasive message, or turn away or keep aloof, Allah (HBG) refers to this in the glorious Koran, ﴿for We have sent thee a Message from Our own Presence. If any do turn away therefrom, verily they will bear a burden on the Day of judgment;﴾⁴
- Detract the advantages that could be gained from persuasion.
- Interrupt the persuader's speech, pay no attention to it, or try to divert to other irrelevant subjects.
- Pose too many questions in a devious and unpleasant manner, focusing on queries concerning minor or unimportant things.
- Counterargue the persuaders, disprove them, refute their demonstrations and facts, or implement defensive tricks as an indication of rejection.

- Make gestures or signs when persuaders present the subject of persuasion, which indicate resentment, anger, annoyance, or other expressions of rejection of persuasion.
- Procrastinate and stall persuasion, which is the most perilous type of resistance, in which the targeted persons may praise the persuasive message, and compliment the persuader, but they would say such comments as “I’m sorry, but this is not a good time to talk about this. Let’s talk about it this afternoon;” “Let me think about it and I’ll get back to you tomorrow;” “I need to consult someone;” or “Let me make a phone call to check something first.”
- Exaggerate the little errors in the subject of persuasion.
- Derogate and deride the source of the persuasive message or its credibility, or reject its legitimacy as a source.⁵ The glorious Koran refers Prophet Noah’s (pbuh) people who used this manner to express their rejection of his message. Allah (HBG) says, ﴿But the chiefs of the Unbelievers among his people said: "We see (in) thee nothing but a man like ourselves: Nor do we see that any follow thee but the meanest among us, in judgment immature: Nor do we see in you (all) any merit above us: in fact we think ye are liars!"﴾⁶
- Mock the persuader, persuasion mediator, subject of persuasion, and the demonstrations, evidences, and documents presented.
- Ask for evidences and proofs that persuaders cannot provide. Allah (HBG) refers to the unbelievers who used to ask for proofs and demonstrations that humans cannot provide so that they give reasons of

their rejection of persuasion. Allah (HBG) says, ﴿And when Our Clear Signs are rehearsed to them their argument is nothing but this: They say, "Bring (back) our forefathers, if what ye say is true!" * Say: "It is Allah Who gives you life, then gives you death; then He will gather you together for the Day of Judgment about which there is no doubt": But most men do not understand﴾⁷

- Give the persuaders directly or indirectly assertions of their being confident that no one, and no subject, could in any case change their ideas and/or behavior.
- Their conversations or statements through the media and in front of others imply signs of real resistance to persuasion.
- Rely on those who resisted the subject of persuasion, and exchange ideas that support their conviction in this concern.



Figure 11-1 : A symptom of persuasion resistance

Characteristics of Persuasion Resistance

- ❖ The intensity of persuasion resistance varies greatly as to its vehemence; it is sometimes severe and heightened and makes persuasion difficult, even impossible, and sometimes it is weak and could be overcome easily. It may also be between this and

that, depending on several variables related to the targeted persuadees and the extent to which they adhere to their ideas, behavior, needs, or goals, as well as the significance of values on which they base their ideas and attitudes. Therefore, the more prejudiced a persuadee is, and thinks that his/her ideas are vital, the stronger his/her resistance to persuasion is, and vice versa.⁸

- ❖ Resistance to persuasion is sometimes obvious or apparent, and hidden at other times. Hidden or undisclosed resistance is in most cases more dangerous than the obvious, since the persuaders are unable to know who undertakes resistance, what their motives and power are, and who their supporters are, and would not be able to define the manner of confronting it.⁹
- ❖ In some cases Persuasion resistance is moral based on acceptance of difference, diversity, and respect of the others even when they disagree, relies on concrete information and logical evidences and proofs, and does not mean to do wrong or hurt others. However, sometimes it is immoral, implementing deceptive, untrue and blinding methods, even slandering and disgracing to the persuader or the subject of persuasion. It may sometimes try to destroy the persuaders and those related to them.
- ❖ Persuasion resistance sometimes costs a great deal and causes harms and damages. It also causes the loss of the opportunity to persuade, which could be useful and vital to society and could effect development in one or more of the aspects of life. Sometimes resistance may be very important and

advantageous, when it aims at preventing individuals from being persuaded with ideas and behavior that cause great damages to individuals and society. Therefore, targeted persuadees, as well as persuaders, have to study the advantages and disadvantages of resistance, in the present and in future.

- ❖ Resistance is characteristic of backward societies, especially when persuasion aims at effecting change mostly in ideas, behavior, and needs. This is because relationships there are based on the rule that says, “You either be with me and be convinced with my thoughts and accept my behavior, or you are against me and reject and resist anything related to me,” also because individuals do not have freedom of choice that would enable them to be neither with nor against.

Relativity of Persuasion Resistance

There is no one who resists all persuasive subjects in the same degree, as there is no one who would accept all persuasive subjects in the same degree also. The reason is that individuals vary in the intensity of their resistance to persuasion as they vary in their willingness to be persuaded, owing to the differences in their ways of dealing with those subjects. As a result, some can be easily persuaded, others express their resistance by ignoring the subject of persuasion, some others resist vehemently, but the most dangerous resistance to persuasion is that which is accompanied by violence and inciting other individuals to reject persuasion and resist it. This has been indicated in the glorious Koran when Allah (HBG) says, ﴿Those who would hinder (men) from the path of

Allah and would seek in it something crooked: they were those who denied the Hereafter."»¹⁰

The reasons that make some individuals resist persuasion may not be the same reasons that make others resist. Societies also differ as to their resistance to persuasion, as there are some subjects of persuasion that do not face resistance in some societies, while the same subjects may face resistance in other societies. For example, in conservative societies, persuasion that aims at changing people's conventions faces fierce resistance, while it does not face such resistance in liberal societies. Societies also differ in their manner of resistance to persuasion and in dealing with resistance. In backward societies, violence is mostly used as a means of expressing resistance, while in advanced societies people tend to discuss matters within the frame of respect of diversity and pluralism when they reject persuasion with certain subjects.

Advantages and Disadvantages of Persuasion Resistance

Negative effects and damages may result from persuasion resistance from which all, or some, parties of persuasion may suffer, when persuasion aims at achieving vital and positive progress in one or more of the aspects of life of individuals and societies as a whole. Most important of those damages is the loss of the opportunity to make use of those developments, which may result in better life. Records confirm that many nations had lost great chances of progress because they resisted being persuaded with change.

The advantages of persuasion resistance, however, cannot be overlooked. It incites the parties involved in persuasion to advance their information, methods, and possibilities, and find more competent options to be capable of persuading the opposing parties, and promote their creativity. It also enables persuaders to know the targeted individuals' opinions and attitudes towards the subject of persuasion.

What is imperative to persuasion is that persuaders look at resistance to persuasion as always a possible thing, and that it is not always negative, since it might be positive in the sense that it incites them to improve their manner of analyzing persuadees, develop methods of persuasion, and provide sufficient evidences and demonstrations to support the subject. It may also draw their attention to the missing aspects significant to persuasion, and enable them to examine their persuasion competence.

Reasons of Persuasion Resistance

Reasons that make individuals resist persuasion vary as they vary in age, gender, interests, opinions, needs, possibilities, and other factors that make them different in their reactions to subjects of persuasion. Generally, the reasons are innumerable, and the following are some of those reasons to which others may be added:

- Social superiority, power, and financial ability of targeted persuadees make them resist the subject of persuasion presented to them by those who they see as inferior to them. The glorious Koran refers to Pharaoh's resistance to the message of Prophet Moses

(pbuh), as he was the high in rank and Prophet Moses (pbuh) is but a poor and weak follower. Allah (HBG) says, ﴿And Pharaoh proclaimed among his people, saying: "O my people! Does not the dominion of Egypt belong to me, (witness) these streams flowing underneath my (palace)? What! see ye not then? "Am I not better than this (Moses), who is a contemptible wretch and can scarcely express himself clearly? "Then why are not gold bracelets bestowed on him, or (why) come (not) with him angels accompanying him in procession?"﴾¹¹ It is the same reason that made Satan resist bowing to Adam (pbuh) as ordered by Allah (HBG), thinking of his superiority over humans, Allah says (HBG), ﴿(Iblis) said: "I am not one to prostrate myself to man, whom Thou didst create from sounding clay, from mud moulded into shape."﴾¹² and the same happened with Prophet Noah (pbuh) when his people looked down upon him and those who believed in him, Allah (HBG) says, ﴿But the chiefs of the Unbelievers among his people said: "We see (in) thee nothing but a man like ourselves: Nor do we see that any follow thee but the meanest among us, in judgment immature: Nor do we see in you (all) any merit above us: in fact we think ye are liars!"﴾¹³

- In most cases individuals resist being persuaded with any idea or behavior that do not conform to, or agree with, their wishes. This is emphasized in the glorious Koran when Allah (HBG) says, ﴿Is it that whenever there comes to you an apostle with what ye yourselves desire not, ye are puffed up with pride?- Some ye called impostors, and others ye slay!﴾¹⁴ Individuals resist being persuaded by subjects that contradict their conventional beliefs which they look at as inviolabilities. This is clear in backward societies and among elderly individuals, as they could not be persuaded to change their ideas and

behavior, Allah (HBG) says in the glorious Koran, ﴿When it is said to them: "Come to what Allah hath revealed; come to the Messenger.: They say: "Enough for us are the ways we found our fathers following." what! even though their fathers were void of knowledge and guidance?﴾¹⁵ The Arabic proverb says, “Who grows up on something will grow old on it”

- Fanaticism is one of the reasons that make individuals resist persuasion. Fanaticism is excessive intolerance of opposing views, and indicates being filled with excessive zeal for one topic – religious, political, national, a hobby, a profession, or race. The fanatic persons reject being persuaded with the subjects that aim at changing their ideas, manner, and behavior. They also refuse to listen to others and criticize them sharply, and may use violence in resisting persuasion. The reasons behind fanaticism are many, among them are self-inflation, social upbringing, low educational level, lack of the ethics of dealing with others, and refusal of pluralism.¹⁶ It is worth mentioning that one of the characteristic features of backward societies is adherence to the past, even the negative aspects of it, in a way that makes them reject whatever contradicts it. This is perhaps one of the reasons that those societies are backward, and will remain backward as long as they keep like this, while advanced nations could develop because they were persuaded that all ideas and inherited beliefs could be discussed, and can be changed.
- Persuadees abstain from being persuaded with persuasive messages that are presented by those who lack credibility, who are unqualified to win the

confidence of persuadees, who lack self-respect, whose motives are doubtful, or who do not have that strong faith in the ideas and practices with which they are persuading others as to be persuaders, because one cannot give what one is deprived of. In effect, there are too many cases in which targeted individuals refused to be persuaded because persuaders lack credibility, as when Prophet Jacob (pbuh) was hardly persuaded to send his younger son, Benjamin, with his brothers in their journey to Egypt to get the provisions, because they were not honest with him when they took Joseph (pbuh) with them years earlier. Allah (HBG) says in the glorious Koran, ﴿Now when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother): So send our brother with us, that we may get our measure; and we will indeed take every care of him." He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But Allah is the best to take care (of him), and He is the Most Merciful of those who show mercy!"﴾¹⁷ Similarly, customers abstain from buying products a second time when they discover that the retailer was once not honest with them.

- Persuaders' insistence that targeted individuals must be persuaded or agree with their point of view would make a good chance for negative reactions to appear against them and make persuadees reject persuasion. This is particularly true when persuaders' manners are rude or tough, or they are unfriendly or inflexible. Allah (HBG) refers to this in the glorious Koran, when He says, ﴿It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over

(Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).»¹⁸ Persuadees would likewise be unconsciously incited to adhere to their viewpoints and refuse being persuaded with whatever contradicts their opinions when the persuaders move away from the main goals of persuasion and focus on insignificant ones, or appear to be arrogant (even if the persuader is actually very modest, because what matters is the outward that the targeted individuals perceive). The same is when persuaders depend on references, evidences, and sources rejected by the targeted individuals unless that was intentional, or does not respect the persuadees' points of view, or implement inappropriate methods to influence the audience or incite them to be persuaded.

- Persuadees reject persuasion when they think that the subject is inappropriate, does not satisfy their major needs, or does not help them achieve the goals that deserve the risk of being persuaded.¹⁹
- Most individuals who lack the sense of adventure are inclined towards positivism and acceptance of current situation as it is, and reject being persuaded. They prefer to rely on accustomed behavioral patterns that yield guaranteed results encouraging repetition without any additional effort of the mind to find or try new unused methods for fear of the unknown, of failure, or inability to adapt according to the subject of persuasion.²⁰
- Individuals decline persuasion with the subjects that they expect to result into economic or social damages, threaten their interests or power and

influence at work or in the community, impose on them added responsibilities or commitments, effect negative changes in their relationships, entail more than they can give, or contradict proper moral values.

- Individuals refuse being persuaded with different subjects when they prefer blindness to guidance, and wrong to right, as Allah (HBG) says in the glorious Koran, ﴿As to the Thamud, We gave them Guidance, but they preferred blindness (of heart) to Guidance: so the stunning Punishment of humiliation seized them, because of what they had earned.﴾²¹ However, some refuse because they are unable to comprehend the persuasive message, as Allah (HBG) says, ﴿They said: "O Shu'aib! much of what thou sayest we do not understand!﴾²² Facts confirm that most individuals from ancient times to the present reject being persuaded with the ideas and theories when those are presented for the first time because they cannot understand at first.
- Individuals resist persuasion in conformity with the majority, regardless to whether the majority is right or wrong, or because their surroundings compel them to resist.²³ Therefore, those who adhere fast to the group to which they belong resist being persuaded with the ideas that contradict the ideas of the group. This rule is strictly true in backward and conventional societies, where individuals comply totally with the values and behavior of the majority and are unable to depart from its conventions for fear of punishment. This has been indicated in the theory of collective consciousness, which refers to the individuals who unconsciously find themselves doing or thinking as the others in their societies do or think, as if they were convinced of that and fear the

penalties that society may impose on them if they do or think differently. The extent of freedom that individuals targeted by persuasion have also has an effect on defining their willingness to accept change suggested by persuasion subjects, since the individuals who do not have much freedom tend at most times to resist being persuaded with change, and vice versa.²⁴

- Other individuals incite those who are targeted by persuasion to resist persuasion. For example, a salesperson may persuade one person to buy a product, but the persuadee's friend or mate tells him/her of its disadvantages and make him/her change his/her mind and refrain from buying it. This may happen when one follows the opinions of others, as referred to in the glorious Koran when Allah (HBG) says, ﴿And We have destined for them intimate companions (of like nature), who made alluring to them what was before them and behind them;﴾²⁵ Other individuals may provide the persuadees with information that show the damages which afflicted them because they were persuaded by the same subject, and therefore they incite the persuadees to resist persuasion, and vice versa. For example, a woman may refuse buying a certain brand of washing machines because her neighbor has told her of the problems in operation and maintenance. Likewise, one may refuse travelling or studying abroad because a friend has had a bad experience while being away.
- Some abstain from being persuaded because they suffered from despair, frustration, and losses when they were persuaded before with similar subjects.

- Some refuse to be persuaded owing to their unreasonable contention and persistence even if they knew very well that they were wrong, or they resist for the sake of resistance thinking that this would bestow upon them importance and distinction among others according to the rule that says, “differing from others is to be distinguished among them.” They may also resist when they feel that persuasion aims at achieving nothing more than the goals of the persuader.
- Failure in promoting the subject of persuasion or preparing the persuadees emotionally for the persuasive process makes them resist persuasion.
- As studies confirm, individuals resist being persuaded by the subjects that aim at effecting change in their attitudes and ideas, when they think they are sure of the soundness of their own attitudes and ideas, which they believe are derived from highly credible information. However, their resistance decreases or disappears when their confidence in their own attitudes and ideas is feeble.²⁶
- Bad relationships between persuader and persuadee prompts the latter to reject being persuaded.
- Willingness to maintain personal freedom prompts targeted individuals to resist persuasion. This is mostly a result of the feeling that their being persuaded with new ideas may deprive them of their personal freedom, or may be a threat to it. Sometimes the individuals’ willingness to achieve consistency with the self makes them resist persuasion.
- Some persuadees reject being persuaded with the subjects that are not supported with evidences and

proofs. This has been emphasized in the glorious Koran when Allah (HBG) says, ﴿They said: "O Hud! No Clear (Sign) that hast thou brought us, and we are not the ones to desert our gods on thy word! Nor shall we believe in thee!﴾²⁷ Prophet Hud's (pbuh) nation rejected believing in his message claiming that he did not get them a proof or evidence to support his claims.

Types of Persuasion Resistant

Persuaders have to know the types of targeted individuals who resist persuasion, their manner of dealing with the subjects of persuasion, and the reasons behind their resistance, in order to be able to prepare for forestalling their resistance competently, or to contain it and restrict its harmful effects. The following are the types of those who tend to resist persuasion:

The Fanatic

Fanatic persons are distinguished by adherence to their attitudes, which makes them feel that they belong to a certain group, a thing that gratifies them and makes them feel self-actualized. They reject the subjects of persuasion no matter what options and concessions were offered, even if those subjects were sound, or they knew that they were wrong. Moreover, they think that their being persuaded with subjects that do not go along with what they take sides with is like being defeated.

Persuading the fanatic requires that they be praised along with their ideas, made understand that the ideas of the subject of persuasion do not differ from, but complement, their own, or are derived from them. Ideas should be presented gradually so that they would not feel

the wide difference between their thoughts and those of persuasion.

The Suspicious

Suspicious persons do not trust anybody or any subject presented for persuasion. They think that others are trying to deceive and hurt them. Persuading such individuals requires agreeing with them that matters need carefulness, caution, more evidences, proofs, and information, and avoiding trusting everybody. It also requires asserting them that the subject of persuasion is advantageous. They should be given the chance to make sure by themselves of the advantages they may get from persuasion.

The Offensive

Persuadees of this kind are distinguished by their cunning in storming at others in the beginning, and they think that this is the best means to defend themselves. They try to derogate the persuader and his/her subject, ideas, or behavior, and not to give him/her the chance to present his/her ideas well, or clarify the goals of persuasion.

Offensive persons are mostly superficial, with humble possibilities, information, and hidden feelings. They are afraid that others may discover those traits and therefore they resort to assail others. Persuading such persons requires that they be given the opportunity to drain their offensive charge, and then present the subject of persuasion to them.

The Hesitant

To hesitate in certain situations is common among individuals to various degrees and for many reasons such as the strict way of upbringing, which does not allow the individuals to have freedom of choice or the opportunity to educate one's self on resolution and taking decisions from early age. Hesitation could be a result of concern, anxiety, doubt, fear of making mistakes, fear of criticism, or lack or absence of self-confidence.

Hesitant persons suffer from the difficulty of taking decisions. They are fluctuating, and most of the times they withdraw their decisions. Persuading such individuals requires that they be encouraged to be resolute and to trust the self as well as others. It also requires that they be assured that they are not the first to be persuaded, and those who were previously persuaded with the same subject achieved good results and they may ask them, and that their hesitation will make them miss the chance of benefitting from persuasion.

It is worth mentioning that most individuals in backward societies are distinguished by their hesitation, as they were not given the chance to take decisions from early childhood, even in little things that have no effect on anyone else. For example, they do not have the freedom to choose the color or design of their own outfit, and they are weak and agitated, if they err, they will be blamed and scolded severely. All institutions deprive the individuals of the freedom of choice, do not implant self-confidence, mitigate the pressure of failure when one fails, or provide alternatives to try again in case of failure, and forget all previous successes once one fails for the first time.

The Argumentative

Allah (HBG) emphasizes that man is the most contentious among other creatures, He says in the glorious Koran, ﴿but man is, in most things, contentious.﴾²⁸ This verse shows that Allah (HBG) has elaborated things and made them clear to people so that they would not go astray or be misguided. In spite of that they dispute, argue, and contradict right with wrong.²⁹

The argumentative or contentious persons discuss illogically all subjects presented to them. They are mostly stubborn and aggressive, looking for other individuals' mistakes and slips, and try to direct the discourse to very irrelevant subjects. The worst of disputants are those who contend out of ignorance, Allah (HBG) says, ﴿Yet there is among men such a one as disputes about Allah, without Knowledge, without Guidance, and without a Book of Enlightenment,-﴾³⁰

Argumentative individuals could be persuaded by presenting them information that give satisfactory replies to all queries, and refute them in a way as to leave them with no other choice but to accept persuasion. This manner was implemented by Prophet Ibrahim (pbuh) when the King Nimrod disputed with him as indicated in the glorious Koran, Allah (HBG) says, ﴿Hast thou not Turned thy vision to one who disputed with Abraham About his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death". Said Abraham: "But it is Allah that causeth the sun to rise from the east: Do thou then cause him to rise from the West." Thus was he confounded who (in arrogance) rejected faith.﴾³¹

The Dissenting

Dissenting individuals lack confidence in others and reject the subjects of persuasion. They have negative attitudes when they submit their points of view, and new ideas do not appeal to them. They tend not to venture for fear of failure, but chant the praises of the past and resort to its memories.

It is possible to incite the dissenting to accept the subject of persuasion, and at the same time to prevent them from carrying out its content because then they would feel like they would carry it out since the forbidden fruit is always sweet.³² Persuaders must be patient in dealing with such individuals, and know very well what they like or dislike, without offering them everything they like all at once, but little by little according to their objections, proving to them that their objections lack neutrality or have no effect on others, yet never to belittle the positive points in the subject of persuasion.

The Pedant

Those who pretend to know everything cannot be easily persuaded, and they always object to, ridicule, and condemn, the information given by others, claiming they know better. They like to control conversation and stick fast to their opinions, while in fact nobody whatever they are can know everything, as the Arab poet confirms,

Tell the one who claims familiarity with knowledge,
You knew one thing, while to you other things are obscure.

Persuading such individuals requires self-control and quietness while praising them, lauding their information, supporting them, and accepting their comments even when those are far away from civility. Persuaders have to

persist in presenting the subject of persuasion to the pedant person, making use of his/her information and implementing it in persuasion in a way as to make him/her think that the idea of persuasion is not very different from his/her own ideas.

The Stubborn

Stubborn individuals do not like to listen to others, and insist with unreasonable contention and cruelty on rejecting being persuaded even with facts. They do not show respect for others, and utter annoying words. Persuading them requires that they be given the chance to discharge all their stubbornness. Persuaders may seek the help of those who are trusted by the stubborn individuals, and who have been previously persuaded with the same issue, in order to mitigate their inflexibility and incite them to be persuaded. They should not be asked to accept persuasion immediately, rather they are to be given the proper time to examine the persuasive issue and explain their points of view later.

The Vainglorious

Vainglorious persons think that they are better than the persuaders, and therefore they try to hunt down and embarrass them. Persuading them could be achieved by satisfying their self-conceit, and make them feel that the ideas of persuasion are but their own, or similar to their own ideas. It is preferable that this would be announced in the social circles of such individuals so that it comes to their ears that they are the originators of the ideas of the subject of persuasion.

The Demanding

Demanding persons request excessively even when they know that their requests have no positive or negative effect if answered or not. They try to embarrass others by demanding too much. The glorious Koran refers to the Israelites who wanted to put Prophet Moses (pbuh) in difficult situations by their many demands, as when Allah (HBG) says, ﴿And remember ye said: "O Moses! We shall never believe in thee until we see Allah manifestly,"﴾³³

Demanding individuals could be persuaded by paying attention to their demands, giving them the opportunity to be aware as much as possible of the persuaders' effort to satisfy them, or it should be explained that their demands have no significant advantage, or persuade them that their demands would necessitate more burden than they can endure.

Idea of Forestalling Persuasion Resistance

The concept of forestallment refers to acting in advance of something that would happen, or dealing with something ahead of time. Forestalling cannot be achieved unless when there are at least two persons at all times and places. To forestall then is to go ahead of, and reach the goals before the others. Forestalling defines the objective link between current reality and necessary speed to take action and pursue answers or solutions before the others.

Forestalling persuasion resistance means that resistance is to be put down at the very beginning of showing its symptoms, provided that resistance would prevent persuasion from achieving humanistic goals, since forestalling resistance has no absolute significance as an act of dealing with something ahead of time but it

acquires its value from being striving towards what is good. Allah (HBG) says in the glorious Koran, ﴿then strive together (as in a race) Towards all that is good.﴾³⁴

Persuaders have to forestall persuasion resistance when they perceive that the resistance they are to face aims at preventing them from carrying out persuasion processes that are full of advantages for persuasion parties or the whole society, so that their forestallment would be one of the aspects of hastening in every good work that is enjoined by Allah (HBG) when He says, ﴿It is these who hasten in every good work, and these who are foremost in them.﴾³⁵ This indicates that Allah (HBG) incites humans to be ahead of, not behind, others by word and deed that achieve good for one's and others' self. However, persuasion resistance should not be forestalled in other than such situations, but it should be encouraged and fulfilled when persuasion aims at persuading individuals to adopt ideas and behavior that are harmful to individuals and society. Therefore, all persuasion that encourage usury, adultery, alcoholism, gambling, bribery, and other practices that have destructive effects on emotional, social, economic, and hygiene aspects of life, should be forestalled.

Going ahead of persuasion resistance requires that persuaders have desire and persistence to achieve the humanistic goals of persuasion. They should also have insight, intelligence, ability to know the intentions of persuadees, looking ahead to the future and the availability of the possibilities that enable them to go ahead of time, and visualize the present possibilities as if they were achieved in the future.

The legitimacy of forestalling persuasion resistance arises from what Allah (HBG) says in the glorious Koran, ﴿Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know.﴾³⁶ This verse underlines the necessity to be prepared to go ahead of the opponent.

The processes of forestalling persuasion resistance should be perfect in its methods, implementation, and timing, or else it would turn into a disaster, as it may make the individuals targeted by persuasion gather their force, energies, and possibilities, and direct them towards preventing persuasion from attaining its goals. In its negative effects, resistance is like the effect of great errors in diagnosing and treating serious diseases.

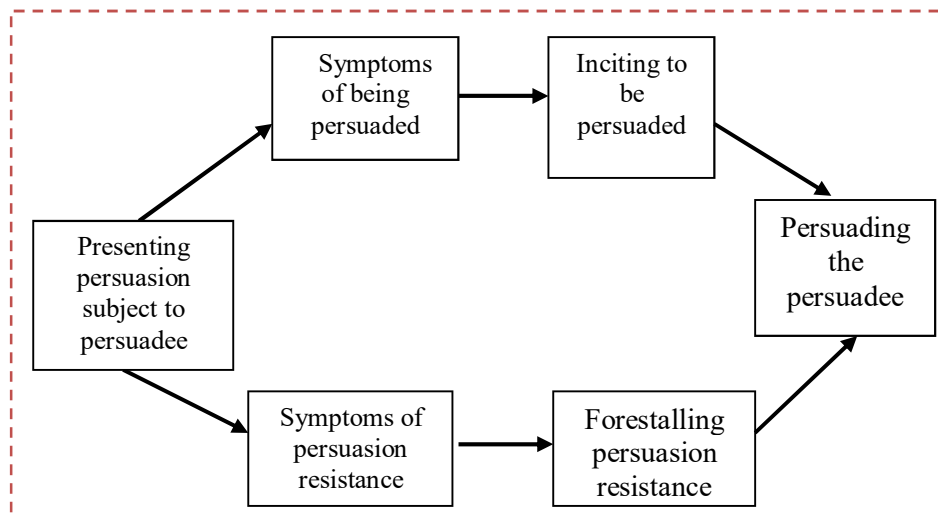


Figure 11-2: The role of forestalling persuasion resistance in persuasion

Pivots of Forestalling Persuasion Resistance

The idea of forestalling persuasion resistance is based on many basic pivots, most important of which are the following:

- ❖ Define the symptoms or signs of persuadees' resistance by watching their intentions and gestures, gathering accurate information on that from all highly credible sources, studying and scrutinizing them, and defining which action to be taken to sidestep persuasion resistance. This is because those signs might be only a display of resistance to mislead the persuaders. They may really highlight that there is a true resistance that would become known later. It is worth mentioning that persuasion resistance appears at most times with a very bright outward seeming to be strong and effective, but in fact, it is weak and decaying from inside, and could fall down quickly and easily.
- ❖ Give incentives to those who do not resolve to resist persuasion to encourage them not to resist, and inciting others to follow their example.
- ❖ Take certain action that would make persuadees and others realize that the persuader would thwart at the very beginning any resistance that persuasion may face, and that he/she has prepared and made ready all requirements and necessities that show his/her ability to carry out persuasion processes with unparalleled persistence and resolve, and that no resistance whatever would deter him/her.
- ❖ The persuader's record should unquestionably confirm that he/she has really carried out all

persuasion processes he/she planned for, in order for persuadees not to think that the persuader might withdraw carrying out what he/she proclaimed doing, and they be sure that if the persuader resolved to undertake persuasion, he/she would be certainly doing that. This strategy of forestalling resistance was implemented by the US in frustrating all resistance to the issues it submitted for persuasion in foreign policy. The US has fulfilled the promise to force former Iraqi president Saddam Hussein (1979 – 2003) withdraw from Kuwait in 1991 when he refused to be persuaded with the US suggestions to withdraw peacefully, also to abandon mass-destruction weapons. It did the same with Taliban in Afghanistan, with the leader of Panama, Manuel Noriega, in 1990 when he would not be persuaded to stop drug traffic, as well as with terrorism. This policy succeeded in achieving the desired goals when some were persuaded with what the US has suggested for fear of getting a blow similar to the blows received by others who resisted being persuaded before. The glorious Koran also refers to the implementation of this strategy with those nations who resisted being persuaded with the messages of faith that were communicated by the Prophets and Messengers in earlier times. Allah (HBG) says, ﴿Each one of them We seized for his crime: of them, against some We sent a violent tornado (with showers of stones); some were caught by a (mighty) Blast; some We caused the earth to swallow up; and some We drowned (in the waters): It was not Allah Who injured (or oppressed) them:" They injured (and oppressed) their own souls.﴾³⁷

- ❖ The persuader sends messages to the targeted individuals before launching persuasion, telling them of the advantages they would obtain from persuasion, and at the same time warning them of the negative effect of resisting persuasion, so that those who intend to resist would have no plea after receiving those messages. This has been referred to in the glorious Koran, Allah (HBG) says, ﴿Messengers who gave good news as well as warning, that mankind, after (the coming) of the apostles, should have no plea against Allah. For Allah is Exalted in Power, Wise.﴾³⁸
- ❖ Make sure of the indications or signs that show the probability of resistance, and define its weak and strong points, starting from the reasons behind probable resistance, to refute it, break through it, implode it, and remove its effects, and then persuade the targeted individuals with the new ideas or behavior.
- ❖ Conduct a carefully planned campaign to misrepresent the plans of those who would resist persuasion before they launch their resistance.
- ❖ Carry out a plan of containment of persuasion resistance competently when as soon as it appears, and with the least sacrifices, using all methods which are based on noble humanistic values that reject making the end justify the means, and avoiding those which do not conform to good manners. Forestalling persuasion resistance requires preparing and carrying out a policy with patience, resolution, and alertness.
- ❖ Apply pressure on important parties that may resist persuasion, as well as the parties that may support the resisting ones.

- ❖ Awareness and intelligence in forestalling persuasion resistance are talents that should be improved by study, training, and learning from previous errors and from the experiences of others to develop the ability to confront persuasion resistance, in order to find the proper options and solutions that help persuasion to achieve its goals.
- ❖ Persuasion process should not be stopped even when it is not possible to forestall or contain persuasion resistance. It must continue many times with persistence by implementing different methods, and providing additional requirements to achieve success. This requires that persuaders must not despair no matter how many sources resistance has, how many reasons there are, and how strong it is. They have to study resistance accurately and objectively, and know the nature of resisting individuals, their possibilities, their supporters, and the surroundings of persuasion.
- ❖ Persuasion resistance should not be forestalled unless it would prevent persuasion processes that aim at achieving humanistic goals.

Strategies of Forestalling Persuasion Resistance

The following are the most important strategies of forestalling persuasion resistance:

- Win the individuals targeted by persuasion and those whom they trust as friends in order to establish solid relations based on trust that would initialize persuasion process, and help to restrain the motives that drive them to resist persuasion at the beginning.

- Start offering guarantees to the persuadees that help incite them to be persuaded, such as promising to protect them in case they be persuaded. An example is the marketing companies that offer guarantees to those who buy their products, in which they assure the durability of products, offer free maintenance, and replace invalid products or parts of it during a definite period, in order to forestall the reluctance to buy.³⁹ Figure 11-2 shows one of the guarantees offered to targeted customers.



Figure 11-2: Example of offering guarantees to the persuadees

- Include information, facts, evidences, proofs, and references in the persuasive message trusted by persuadees so that they would not doubt the credibility of the message, and allow them to make sure of that by themselves. For example, the salesperson who is trying to persuade a customer to get a car would drive the car and check it in the presence of the customer, or ask him/her to check the car by himself/herself.
- Carry out all activities that assert the persuadees that they are to obtain great benefits if they were persuaded with the subject suggested to them.
- Refer to individuals whom the persuadees know and trust, and who have been already persuaded by the persuasive message, and have obtained benefits from persuasion.
- Try to see the persuadees' opinions and intents before submitting the subject of persuasion, and study their previous attitudes towards similar subjects.
- Call up other individuals than the ones targeted by persuasion to support the subject of persuasion and the persuaders with every possible way, and proclaim that by various means that would make the persuadees perceive clearly that support, figure 11-3 shows one method of support!



Figure 11- 3: One method of support

- Care for all aspects that increase the persuaders' likeability, such as courtesy, sharing the interests and concerns, showing humility without humiliation, exchanging respectful jests, or self-deprecating humor to enhance closeness between persuaders and persuadees⁴⁰ to incite the latter to receive the persuaders with heart and mind. At the same time, avoid rudeness, telling lies, or bad manners, because individuals generally tend to not be persuaded with subjects presented by those who are unfriendly or ill-mannered. The glorious Koran indicates that the persuader has to be gentle in dealing with persuadees. That is why Prophet Mohammed (pbuh) was honest, gentle, friendly, and kind to his fellows so that they accept his message, as Allah (HBG) says, ﴿It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).﴾⁴¹

- Enable the persuadees to feel self-important, allow them to submit their objections freely, assert that those objections will be taken into consideration, provide them with important and valuable information, and assure them that the persuader is but a consultant who seeks to make possible for them to find out to what extent they need the subject of persuasion, and that he/she will help them achieve their goals, and desires to establish long-term relationships that may have many chances of cooperation and reciprocation of benefits.
- Divide the subject of persuasion into smaller parts, and persuade the targeted individuals with one part each time until they are persuaded with the whole subject. For example, instead of asking persuadees to donate \$10000 for a charity all at once, it would be better to persuade them to donate \$10 each time. This method makes the persuadees feel that the amount they have to donate is little and thus it would not be more than what they can afford, so they were more willing to pay that than to pay a large sum. That is how Prophet Mohammed (pbuh) communicated the message of Islam over 23 years, during which he received the revelation of the Koran and recited it and explained it in acceptable ways, showing the advantages of persuasion in order to incite people to be persuaded to believe. This method has been explained earlier in chapter nine as one of the methods of persuasion.
- Praise and compliment the individuals targeted by persuasion because that would make them feel their

efficacy, self-esteem, and confidence, and make them more inclined to accept being persuaded.⁴²

- Expect persuasion resistance, accept it, deal with it constructively, make use of it, listen to its points of view, and keep good relations with it, instead of ignoring, depreciating, provoking, or destroying it.
- Neglect persuasion resistance and disregard its words and deeds. This is sometimes considered the best means of overcoming it. The persuader has to choose not to react, witness the drama of the persuadee, and wait for the right opportunity to respond, because to choose not to react gives the persuader a great power in this respect, as the old wisdom says, “When you ignore little things you will be dignified”, and the Arab poet says,

If you be blaming your brethren on every matter,
You will find no one not to blame.

The persuader should remember that reacting agitatedly and provocatively to resistance puts the power and control in the hands of the other, whereas positive reaction or not reacting feeds power to the persuader. The choice not to react to grave resistance provocation enables the persuader to seal the end of resistance power. When the persuadee is reacting strongly to the persuasive message, the persuader has to remember the power of not reacting.

- Start refuting and disproving the persuadees’ weak demonstrations decisively in order to make them abandon the other demonstrations without feeling awkward.

- Enrich the subject of persuasion, maximize options for the persuadees to help reduce persuasion resistance, and emphasize the strength of those options and proposals. That is if the persuadees were given one option, there would be no other option for them than to accept or reject, while if they were given more options, the conflict between rejecting and accepting would be distributed on the available options, which would reduce the motive of resistance to the minimum for each option.
- Make the persuader part of the persuadees' domain. The persuader has to understand the attitudes from the persuadees' point of view as if he/she would be in their place, make them feel that he/she is with them in time of need, and help them achieve goals until they satisfy their craving for attention and concern. The persuader has to focus on their interests, watch their behavior and acts, and try to know their thoughts. He/she could be friendly, kind, and smiling, inspire them, and make them feel comfortable as if they identify with the persuader. Such small things mean a lot to persuadees and incite them to receive and trust the persuader and feel that to be persuaded with the subject of persuasion is advantageous.
- Brainwash the resisting persuadees of all subjects that make them resist the subject of persuasion.
- Deprive the resisting persuadees of all possibilities that they rely on in their resistance, or make that so little as to make them unable to resist. For example, the intellectual capacity of persuadees can be reduced by programs that would make their ideas

against persuasion incoherent, and destroy the inner self through humiliation, fear, starvation, and agony, or weaken their ability to endure, until they stop resisting and acquiesce to persuasion. This is achieved through creating a state of inner conflict. It should be mentioned that this method of forestalling persuasion resistance does not conform to humanistic principles, and therefore persuaders who believe in human values should not use it.

- Eliminate persuasion resistance by implementing the reward-retribution method, and find a relationship between giving up resistance and getting rewards and presents, as well as concessions, to incite persuadees to stop resisting. It is noticed that the succession of fear and hope together with rigid treatment sometimes helps to destroy resistance. Suppressive regimes use this method to keep people hoping for freedom by acquiescing to their rules.
- Isolate the resisting persuadees away of all the factors that drive them to resist persuasion, particularly those individuals of the group who resist with the persuadees. Another way is to persuade some of the members of the resisting group or the nearest supporting circles, and then pursue winning the other resisting circles one after the other and persuading them, or make them feel that they are unable to carry on their resistance because they had lost the requirements that enable them to continue.
- Introduce individuals who have been persuaded earlier into the group of resisting persuadees in order to incite those who have not been persuaded to accept persuasion.

- Shake the resisting individuals' confidence in their attitudes and ideas. The glorious Koran shows that this method was used by Satan when he wanted to persuade Adam (pbuh) to eat of the forbidden tree, as he shook Adam's (pbuh) confidence in Allah's (HBG) advice, and he succeeded in his efforts. Allah (HBG) says, ﴿Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery. But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?"﴾⁴³
- Employ the narrative method in persuasion which helps to overcome the persuadee's resistance, reduce the extent and effectiveness of dispute and debate which the persuadee arouses against the persuasive message, give him/her no chance to discuss or raise questions, and incite him/her to be persuaded. The ideas presented in narrative seem amusing and interesting, and turn the persuadee's attention towards resisting the negative aspect in the story rather than the positive one. This has been discussed as a tool of persuasion in chapter eight.
- Focus on explaining the information that helps diminish the negative aspects in the subject of persuasion and amplify the benefits very accurately. At the same time, amplify the negative aspects and shortcomings of the ideas and behavior of the resisting persuadee, and diminish the positive aspects and advantages that push him/her to reject persuasion. For example, the salesperson assures the customers that the disadvantages of buying a product have no negative effect, and there would be no

negative effect on him/her whether they buy it not. He/she also tells them that it is the same to him/her whether they buy it or not, it would not distress him/her at all if they refrain from buying it, since other customers are going to buy it.⁴⁴

- Avoid anything that would make the persuadee feel that he/she has to carry out what is indicated in the persuasive message at once, because future events are evaluated in a manner different from that used to evaluate current events. That is why to ask someone to commit himself/herself to something in the future does not trigger resistance as when he/she is asked to commit himself/herself now. An example of that is, the probability that customers be persuaded to obtain a product and then to pay its price after a month or several months, is higher than when they be asked to pay at once.⁴⁵
- Advice and prepare the young generation on not to resist persuasion that aims at changing their ideas and behavior towards the better for individuals and society.

Ethics of Managing Persuasion Resistance

The parties that undertake persuasion have to realize that persuasion resistance, though unpleasant, is not at all times improbable, and that it is not always bad. Therefore, resistance should be managed with methods chosen in the light of its causes and power, the resisting parties, and the parties that support them, in order to forestall or contain it, or at least to diminish it, or to put it in a situation that does not encourage the resisting sides to go too far. Persuasion attempts should then be repeated

many times. It is worth mentioning that at present, persuaders are more inclined to seek help of psychologists and body language experts to know the persuadees' character and define their reaction and possible attitudes towards the persuasive subject, by studying their thoughts, inclinations, and gestures during persuasion process. It is worth mentioning that at present persuaders are more inclined to seek the help of psychologists and body language experts to know the persuadee's character and define their reactions and possible attitudes towards the persuasive subject, by studying their thoughts, inclinations, and gestures during the persuasion process. The following are the ethical principles of managing persuasion resistance:

- ▶ Let the persuadees participate in the processes of planning and carrying out of persuasion so that to feel as if they had contributed to persuasion with the subject, and find that it meets their interests directly.
- ▶ Respect the opinions of persuadees, accept diversity and pluralism, and discuss differences objectively without taking sides.
- ▶ Encourage persuadees to submit all the causes that make them resist persuasion, and allow them to express their emotions and feelings towards persuasion freely.
- ▶ Avoid earlier negative attitudes towards persuadees, and distinguish between persuasion resistance and persuadees.
- ▶ Concentrate on the persuasive issue and avoid any irrelevant discussion.

- ▶ Put a plan to forestall persuasion resistance in the light of an extensive study of its symptoms, causes, motives, and possibilities of resisting individuals.
- ▶ Depend on clarity and openness with persuadees, providing them with complete and correct information supported by clarifications and facilities that incite them to be persuaded.
- ▶ Display and analyze accurately and impartially both the opinions that support and those that oppose the subject of persuasion.
- ▶ Be acquainted with the allies of the resisting parties and the extent of their support, and try to expel or neutralize them.
- ▶ Avoid all actions that may show hostility to those who would resist persuasion, and call them for dialogue to incite them to stop resisting.
- ▶ Release true information on a wide range and in exciting and interesting ways, showing clearly the advantages and benefits obtained by those who did not resist persuasion in the aim of inciting others to follow their example. It is preferable that those who benefited from persuasion would participate in releasing those information directly and effectively, as Allah (HBG) says in the glorious Koran, ﴿Then there came running, from the farthest part of the City, a man, saying, "O my people! Obey the apostles: "Obey those who ask no reward of you (for themselves), and who have themselves received Guidance﴾⁴⁶
- ▶ Warn the persuadees of the unfavorable consequences of resisting persuasion. This has been indicated in the glorious Koran, Allah (HBG) says, ﴿Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest warn the Mother of Cities and all

around her,- and warn (them) of the Day of Assembly, of which there is no doubt: (when) some will be in the Garden, and some in the Blazing Fire.》⁴⁷

- ▶ Help persuadees who have no other option than to accept the persuasive message to save their face in front of people they care about. Face is often dismissed as mere ego, but it represents a great deal more. Face is sometimes sense of honor, dignity and self-respect.
- ▶ If the relationship with those who resist the persuasive message has undergone strain or been damaged during the process of persuasion, the persuader should do his/her best to mend it immediately without any delay. The process of healing relationship helps restore a wounded relationship to wholeness by a sincere acknowledgment, apology, or expression of regret. Most people know that bone, once broken, grows back even stronger.
- ▶ Ask the persuadee reality testing questions, such as “Do you know what will happen if you would not accept the persuasive message?” that cause him/her to reflect on the underlying realities of the situation.

In brief, the persuaders have to deal with the persuadees who show signs of resistance to persuasion with understanding and friendliness, commend their positive attitudes towards previous persuasive messages and their outcome, and at the same time, acknowledge the reasons that made them take the current attitudes. They have to agree on working with them together to overcome all that may prevent their being persuaded. Persuaders

have to overlook all negative attitudes when persuadees show signs of willingness to be persuaded, and focus on the improvement of attitudes towards the subject of persuasion.

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*Manshim was an Arabian woman in pre-Islamic era who sold perfumes in solid shape. When the Arabs would go to war, they used to rub their hands with her perfumes and make a pledge that they would rather die in war than withdrawing or be defeated. Thus, the Arabs used to refer to those who prepare for war as those who crush the solid perfume of Manshim. This expression became proverbial for the warring tribes and for enmity in general.

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